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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 4 October 1894

Number 40



JOHN COLERIDGE PATTESON, BORN APRIL 2, 1827, DIED SEPT. 20, 1871.

IT isn't High or Low or Broad Church, or any other special name, but the longing desire to forget all distinctions, and to return to a simpler state of things, that seems naturally to result from the very sight of heathen people. Who thinks of anything but this: "They have not heard the Name of the Saviour Who died for them," when he is standing with crowds of naked fellows round him? I can't describe the intense happiness of this life.— *From a letter written by Bishop Patteson soon after his arrival in New Zealand to his uncle, the Master of Eton.*

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CONTENTS

EDITORIAL:

Paragraphs	425
The Opportunity of the Republican Party	425
What Unitarians Believe	426
Mr. Gladstone on the Atonement	426
Harmony in the Board	427
Human Ownership or Stewardship: Which?	427
Week in Review	427
In Brief	429

STAFF CORRESPONDENCE:

New York	430
The Interior	431
CONTRIBUTIONS:	
The Social Ferment Abroad. H. A. B.	432
International Law in the East. Rev. J. H. De- Forest, D. D.	432
Great Missionaries of the Church. I. Bishop	
Patteson. Rev. C. C. Creggan, D. D.	434
Changed Conditions. Rev. A. H. Quint, D. D.	435
From Colorado—a Review and Forecast. Rev. James B. Gregg	448

THE HOME:

The Threshing-Floor—a poem. Zitella Cooke	436
Paragraphs	436
The Sacrifice of Silence	436
Kindergarten Principles in the Sunday School.	
Mrs. Mary Grinnell Mears	436
"Will You Be Good?" E. P. A.	437
Home Culture Clubs. Adelena Moffatt	437
He Didn't "Want to Enough." Kate Upson	
Clark	438
Pertaining to School	439
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	439
What the Little Children Say	439
Conversation Corner. Mr. Martin	440

THE SUNDAY SCHOOL—Lesson for Oct. 14

Y. P. S. C. E.—Topic, Oct. 14-20

PROGRESS OF THE KINGDOM

LITERATURE

NEWS FROM THE CHURCHES:

General Association of Washington	445
An Interesting Week in Cleveland	445
Heroism at the Front	445
Notes from Iowa	446

MISCELLANEOUS:

Yale in Running Order Again	443
Christian Endeavor Notes	442
Woman's Board Prayer Meeting	442
Platform Robbery—a selection	448
The Congregationalist Services, No. 20	449
Education	450
Biographical	450
The Business Outlook	451
Notices	451
Blessing in Thorns—a selection	452
Boston Ministers' Meeting	453
Marriages and Deaths	454

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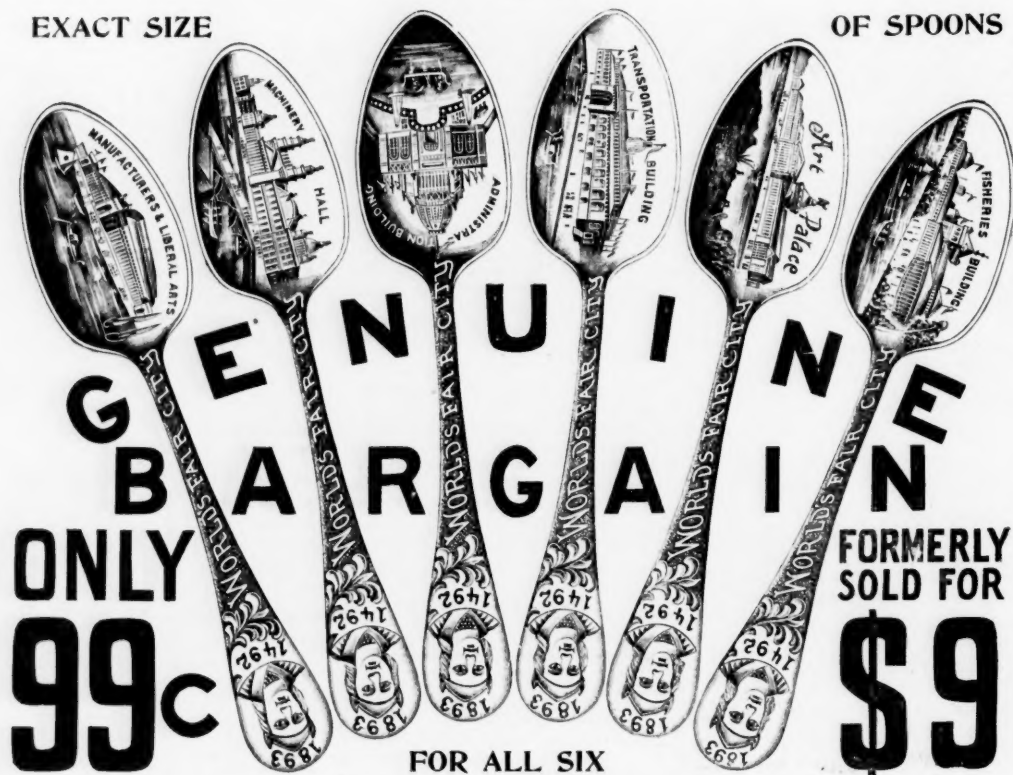
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Volume LXXIX

Boston Thursday 4 October 1894

Number 40

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We suggest the use of No. 1 for Harvest Home Services. Any of the Eventide Services are appropriate for the fall months. All are in print. 17-20 have no special subjects and are suitable for any sermon theme.

SOME of the newspapers of India have lately commented at considerable length on the conversion of a Hindu gentleman of high social position and liberal education, Mr. Ramanujam Chetty. His published statement is interesting as showing the processes by which an educated Hindu has come to believe in Christianity. He read many books against religion and especially against Christianity. After turning aside a while from the subject, he was again attracted to the study of Christianity by the addresses of Mrs. Besant and Swami Vivekananda, of the hollowness of whose assertions he says he became satisfied. He adds:

I witnessed the exemplary lives lived by our principal and the professors of the college, and my faith in the religion they taught me was gradually confirmed. . . . I am now confessing before you my faith in Christ. I obey the call because, and only because, I feel it to be my duty to do so. . . . I know I am saved, and I owe it to my Saviour, who will ever dwell in my heart and in whom I trust.

It is a comfort to see that the pretensions of Vivekananda have, in one instance at least, been overruled for good, and that the lives of consistent Christians are the best evidence that the Christian faith is from God.

The most important business of the church is its weekly prayer meeting, and the degree of prosperity of the church is indicated by the attendance and the interest shown there. Those who care much for the spiritual welfare of the church are usually present at this meeting. They realize there the promise of Christ, "Where two or three are gathered together in My name, there am I in the midst of them." With Him they do business together there, and those who

care much for Him will not dare and do not desire to neglect the chief place of business of their church. Great promises of spiritual quickening may be fulfilled this coming season in the churches if their business is faithfully attended to, and each Christian holds in this matter a share of responsibility which he cannot transfer to others. There are also personal rewards assured to him as the result of consistent devotion to these business meetings of the church.

The Connecticut Valley Congregational Club was entertained last week by an address from Dr. Charles A. Briggs on Church Unity. Dr. Briggs said some true things impressively; also some things not true, which will provoke comment simply because of the prominence of their author. As reported in the *Springfield Republican*, Dr. Briggs expects that church unity, "the aim of the New Testament," is to be accomplished by the return of all denominations into the bosom of the Roman Catholic Church. "Some day a pope will speak a word truly infallible, the word of unity." He himself even now feels the attraction of that ancient body, and the repulsion of Protestant organizations. "The Protestants have been as intolerant as the Catholics, as can be seen from the history of the German, English and Scottish churches. When the Pilgrim Fathers came to this land they were as intolerant of the Baptists, Presbyterians and Catholics as the churches in Europe had been of them." (Surely that reference to the Pilgrims must have been the mistake of a reporter). "There is more intolerance in the Congregational, Baptist and Presbyterian churches than we can find in the Roman Catholic Church." Dr. Briggs believes that the four Lambeth propositions are the most practical solution of the problem of church unity. He could see no difficulty in the way of the Congregational denomination having bishops as in the episcopacy. Perhaps the one purpose of Dr. Briggs was to provoke dissent. We venture the opinion that it will be a long time before Congregationalists will be drawn toward the bosom of the Roman Catholic Church or toward accepting the historic episcopate as a stepping-stone to that goal. We fear that Dr. Briggs unconsciously argues rather from his own experience of intolerance than from his great knowledge of church history.

The latest religious organization which has been brought to our notice is the Christian Industrial League, which is described as a society to hold the same relation to working men in the parish that the Endeavor Society holds to the young people. Its headquarters are to be in Springfield, Mass., and Rev. David Allen Reed is its president, a man whose practical wisdom and whole-souled devotion to Christian work have been productive of great good results. But we cannot help looking with grave doubt at this new organization. If wage-earners wish to band themselves to-

gether as a distinct class within the church, there is no written law to hinder their doing so and wearing their badge as Christian Endeavorers do. But when local churches are divided into societies according to their business as laborers and capitalists we do not expect to see those classes remain long together in the same church, nor do we expect to see the churches into which they will divide themselves promoting Christian unity or giving the gospel to the world. The Church of Christ was never intended to encourage class distinctions of this sort, least of all by means of organizations within itself.

Ministers' meetings are often a great problem to the committees having them in charge and a wonder to the non-attending public. The problem arises from the difficulty of securing fresh and vital topics and attractive speakers, and the wonder is due to the speculation how, as often as once a week, busy men can give an hour or longer to beating over so much old chaff. The resolutions, too, not infrequently passed, and more frequently proposed and tabled, are often another source of wondering remark. There are ministers now and then, like Dr. Pentecost, who declare that they much prefer an hour's contact with humanity in general than the conventional Monday morning gathering of their brethren. But we take pleasure in this connection in calling attention to the uncommonly excellent program prepared and printed by the executive committee of the Worcester Ministers' Meeting. Its evident purpose is to bring the men into practical touch with public interests. Expert or professional workers in various lines are to address them fortnightly, the intervening session taking up the same subject with an essay by some pastor. The chief of police, the county sheriff, a labor leader and one or two successful business men will be heard during the autumn. That program ought to insure a good attendance and profitable discussion.

THE OPPORTUNITY OF THE REPUBLICAN PARTY.

All signs point to a return of the Republican party to power. The Democratic party, whether justly or not, is held responsible by a great part of the people for the unprecedented financial depression in which the country has been involved during its control of affairs. The party is divided against itself, its public quarrels in Congress have wearied and offended the country, and its better elements, led by President Cleveland, have not succeeded in fulfilling through legislation its promises. The fall elections will certainly largely increase the number of Republican representatives in the House and may give them a majority. If the Republican party continues to hold the favor of the people which it now has, the next administration will be Republican. The party is on the threshold of an opportunity which comes hardly once in a genera-

tion. What can its adherents do to solve social and industrial problems, to strengthen American institutions, to promote integrity and wisdom in government?

The Republican party has completed forty years of a most remarkable history. It was born of a great moral purpose, in 1854, to resist the encroachments of slavery in the Territories. By necessity, through the elements it united in itself, it became a party of moral ideas and appealed to the consciences of the people. The positions it took on economic questions were closely related to moral issues. It was the party of progress. Therefore it stood for a broad construction of the federal constitution and for such national control as was necessary to the development of the States into a free and united nation. It stood for sound money, for a national banking system and for taxation which would support the nation in time of war. It was led to advocate and secure the abolition of slavery and to use the power of the nation to protect in their civil rights the negroes whom the nation had emancipated and enfranchised. It brought about the suppression of polygamy in the Territories. No party in so brief a period has ever had so great influence in shaping government.

During its brilliant earlier career the party was led by men of great ability and high moral character. The honor roll of American history does not include worthier names than Lincoln, Sumner, Seward, Stanton, Grant, Greeley, Wilson, Colfax, Hamlin, W. C. Bryant and Logan. These men, and many others like them, inspired popular confidence that they were men of patriotic spirit who put first the highest interests of the whole country. During the period of the party's greatest achievements the popular majority in its favor was not large—during the war it would have been in the minority if the seceding States had voted—and it encountered great difficulties in administration. It could never have succeeded if the conscience of the people had not been on its side.

Long continuance in power lowered the party's aims and brought less worthy men to the front. It lost confidence through scandals which were disclosed during Grant's administration and which were followed by worse ones in later years. The morale of the party was lowered and many who were once its staunch supporters fell away from it. To that class Mr. Cleveland owed his success at the last election. He was bitterly opposed by many in his own party, whose opposition has never abated. But a majority of the people believed in him because they were convinced that he had the interests of the whole country at heart.

If the Republican party returns to power it will be because the conscience of the people is in its favor. That conscience is being freshly awakened with clear indications that it is rousing itself to do no merely transient work. It will not tolerate Tammany methods. Bosses in national politics will be as distasteful to it as in local politics. Honest government for all the people is a demand which is to be heard with increasing emphasis.

It does not require a sage or a prophet to point out the opportunity for the Republican party. Let its adherents note that the task before the party in power the next decade is one which will tax the abilities of the strongest and the will of the most de-

voted men. Never in the history of our country has its peril been greater, its opportunity more magnificent than now. Able, shrewd, selfish men are grasping after office and its emoluments with promises and arguments which might deceive the very elect, and they are confined to no one party. Their efforts to control the coming elections illustrate their eagerness and greed. If the Republican party would still surpass the splendid history in which it preserved the union, abolished slavery, reconstructed a nation torn and shaken by war and restored the national credit when it was threatened with destruction, let that party stand for conscience and honor, and choose leaders who have proved by experience their ability and their public spirit, men who have been sought for office rather than those who seek it. Let it abhor rings and deals, state plainly what it means in its platform and then stand by it, seek first and always the welfare of the whole country. Such a policy assures success. The disaffected will return, the rank and file will kindle with new enthusiasm, politics will be uplifted and republican government will be strengthened throughout the world.

WHAT UNITARIANS BELIEVE.

At the Biennial Convention of Unitarians at Saratoga last week Senator George F. Hoar undertook to state the belief of that denomination. His address was reverent, spiritual and rich in its appeal to the religious nature. We do not doubt that it represents the speaker's belief and that also of many other Unitarians. If it represented Unitarianism that denomination would be much more numerous than it now is. Unfortunately, as one reads this address the words of other acknowledged representatives of that denomination crowd before the mind, bringing constantly jarring contradictions. Senator Hoar says:

Unitarianism does not consist of a statement of things in which we don't believe. Such a statement never saved a soul and rarely makes a convert. Unitarianism is not made up of negations, doubts, denials, hesitations, uncertainties. It is positive faith and practical works. It does not consist, to any considerable extent, in the things in which we differ from other Christians, but is made up almost entirely of the things in which we agree with them.

But Dr. Ellis says in his *Half Century of the Unitarian Controversy* that Unitarianism is united in opposing the three great doctrines which orthodox teaches with emphasis as vital to its system. They are the moral ruin of the race, the deity of Jesus Christ and the atonement through His death. So far we have only negations. But positively Unitarians are not united on any doctrines. As to the atonement Dr. Ellis says, "It would be difficult to make Unitarians as a body responsible for any positive dogma on this subject." As to all these doctrines, he declares that "the moment that Unitarianism is made responsible for a belief or a denial about either of them we have to encounter professions and protests which prove that a supposed sect contains almost as many creeds as individual members."

Senator Hoar says, "Although the great body of Christian believers do not call themselves by our name, the great body of Christian believers believe what we believe, think what we think, love what we love, and seek what we seek." But Rev. M. J. Savage not long ago, in an address to the Unitarian Club of Boston, declared that in a single

lecture he had so demolished the belief of the orthodox denominations that he "did not leave enough in the way of foundation to the old faith to see with a microscope."

Senator Hoar thus states the belief of Unitarians:

The Sermon on the Mount, the two sublime commandments upon which hang all the law and prophets, the entire precept and example of Jesus Christ constitute to our minds the chief portion and essence of Unitarianism.

But Mr. Savage says, "We are gradually drifting away from the idea that the Bible has any special significance or authority. We have no reliance on any historic person like Christ." Rev. J. L. Hatch, another Unitarian clergyman, has said, "Jesus of Nazareth, as given in the New Testament, is offensive to me in the extreme."

The conference over which Senator Hoar presided declared in the preamble to its revised constitution: "These churches accept the religion of Jesus, holding, in accordance with His teaching, that practical religion is summed up in love to God and love to man." This statement is occasioning much satisfaction among conservative Unitarians, who point to it as though it represented the belief of the denomination. But the conference proceeded at once practically to nullify this declaration by adopting in Article VIII. this statement: "We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

The simple fact which sums up the whole matter is that neither Senator Hoar, the president of the Unitarian conference, nor any one else knows or can tell what Unitarians believe. One of the ablest leaders they ever have had, Rev. Dr. Bellows, stated the case clearly in 1876, when he said of the right of any one to be a Unitarian: "He may be a pantheist, or an atheist, and if he calls himself a Christian and is not immoral in life he may join the Unitarian conference, and claim as good ecclesiastical standing as the most conservative believer."

MR. GLADSTONE ON THE ATONEMENT.

The public long ago ceased to wonder that the greatest statesman of our time should concern himself as deeply with the problems of the divine government as with those of human government. No small part of the fame and respect which Mr. Gladstone has won as a political leader is due to his evident conviction that these problems cannot be disunited from one another, that to govern men wisely one must apprehend and have faith in the principles by which God governs them. Not less remarkable is the vigor with which, as an octogenarian, having finished his political career, he continues to hold public attention by his discussion of great religious questions.

His latest utterance in this line is an article in the September *Nineteenth Century* on True and False Conceptions of the Atonement, suggested by the Autobiography of Mrs. Annie Besant. Mr. Gladstone accepts as a patent fact the doctrine of the church that the race has a bias toward wrong which becomes actual sin when human beings come to exercise their own wills. The eternal Son of God became man and through suffering established a type of a perfect man. He also taught truths which men might learn till they become habit and character, reversing their

bias toward wrong and renewing their nature into the image of Christ. Through the display of the holiness and love of Christ, representing the nature and will of God, His hatred of sin and love to men, penitent men know themselves pardoned, and pardon accepted for sin is always a motive to moral renewal. Pardon is "initial justification." The whole human life of Jesus is a vicarious sacrifice. Mr. Gladstone finely says: "The incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action by incorporating it in a person, and making it, as has been beautifully said, liable to love."

Mr. Gladstone affirms that the forensic idea expresses "not certain truth, but only our imperfect effort to arrive at it:" "there is in Scripture, in Christianity, nothing forensic which is not also ethical." The forensic idea is indeed unsatisfying, yet it has been the basis of all the earlier statements of the doctrine. In the supreme court of heaven God is the Judge, the sinner is at the bar and Christ is the advocate. But Christ in His efforts to set the prisoner free enters the plea of guilty and asks not justice but pardon, and He asks it because with great suffering He has shown what righteousness is and how sinful men may attain it. Pardon is granted, and more: "apart from the law a righteousness of God . . . through faith in Jesus Christ unto all them that believe."

This representation is Biblical and true as far as it goes. It does not satisfy, nor do we think the purely ethical statement of the doctrine fully comprehends it. It is somewhat surprising that Mr. Gladstone has not laid emphasis on the family relation as illustrating the forgiveness of sin. Christ represented Himself as the Judge and God as the Father. "Neither doth the Father judge any man, but He hath given all judgment unto the Son." Christ taught men that He came "to give His life a ransom for many," and that His blood was "shed for many unto remission of sins."

Yet while Mr. Gladstone's discussion of the atonement is not altogether satisfying, it is especially helpful as showing that difficulties connected with it do not impair its supreme significance in the mind of one who has so treated the greatest practical questions of government as to maintain for more than a generation the position of leader of a great nation. Nor can one escape the conviction, in reading this article, that its author has not conceived of the reasonableness of the atonement merely by his mental powers, but through personal experience of its benefits. After all, no theory of this greatest of the doctrines of grace is alone sufficient to set forth its meaning to the believer. In one of Mrs. Barr's stories, Paul and Christine, is a scene in which the disgraced and broken-hearted wife, unable longer to bear the burden of her sorrow and shame, went to the pastor whom she had trusted in her youth and told him her miserable story. When she had finished the minister said to her: "Christine, Jesus Christ is your sin-bearer. Cast all your guilt and shame on Him." The woman threw herself prone on the floor in prayer. The writer says: "Something untranslatable passed between her soul and His. She knew that she was forgiven, and, like one

of old, she rose up and went down to her house justified."

The full meaning of the atonement cannot be set forth in words. It is "something untranslatable." Nor can it be understood except through a profound sense of sin and an inward assurance that its stain has been taken away through the blood of Jesus Christ. Mr. Gladstone's most effective sentences in refuting Mrs. Besant's autobiographical effort to show why she abandoned faith in the atonement are these: "In all her different phases of thought that place in the mind where the sense of sin should be appears to have remained, all through the shifting scenes of her mental history, an absolute blank." "She never quitted what she had never in its integrity possessed." But the Christian knows. The strength of Mr. Gladstone's article lies in its testimony to his personal experience of forgiveness of sin through Christ as consistent with the mental processes of a mind which has grappled with conspicuous success with the greatest problems of statesmanship and religion.

HARMONY IN THE BOARD.

The New York *Observer*, in an editorial on the American Board finances, needlessly recalls to the minds of its readers a condition of things which had been practically forgotten. It says:

"When the American Board met at Worcester last year and gave the 'liberals' their way by arranging for the appointment of Rev. Mr. Hume as a missionary of the board, the 'liberals' said that the speedy extinction of the debt was assured. All was henceforth to be harmony and prosperity. We do not know whether the special contributions for the reduction of the debt came from 'liberal' sources or not, but it is certain that the 'liberal' predictions have failed to come to pass.

It is not strange that our contemporary should have forgotten even the name of the missionary whose appointment was then being discussed, and should have substituted the name of another, who has been for many years under commission by the board. The blunder of the *Observer* is simply one indication of the gratifying fact that the controversy which ended a year ago at Worcester has completely passed out of the public mind. No appointment has been made by the Prudential Committee the past year to which exception could be taken by any member of the board whatever. No step has been taken in administering its affairs which has called forth remonstrance or objection, nor is there anywhere manifested any want of confidence in the board or its officers. This harmony has been undisturbed throughout the year. During the year preceding the Worcester meeting the American Board became involved in debt to the extent of \$88,318. This year \$27,919 has been added to the debt, making it \$116,237. This increase, as every one knows, has been caused by the unprecedented financial depression, which has not been more felt by the board than by other Congregational societies or those of other denominations. The Presbyterian Board, which began the year with a surplus of \$1,858, closed it with a debt of \$102,597.

There are no indications from any quarter that any disturbing influences will be introduced at the Madison meeting. All parties in that now ancient controversy to which the *Observer* refers came together at Worcester on common ground so far as the administration of the board was concerned, thanks to the wise action of a committee appointed

with wonderful sagacity by President Storrs, and led by the Holy Spirit into a unity which at first seemed impossible.

HUMAN OWNERSHIP OR STEWARDSHIP: WHICH?

For the Christian there is but one reply to this question. What we have is not our own. It is only intrusted to us. We are merely stewards. But while we all are ready to assent to such a statement there are few of us, indeed, to whom it really comes home with its full weight of meaning.

"My million not my own," says the rich man, "when I have made every dollar of it myself and honorably. Of course it is God's in a certain sense but that does not make it the less mine." "My day's wages and my little savings-bank account not mine," says the mechanic, "when I hardly can support my family on the former, and have had to stint myself for years in order to have anything at all to lay up for old age. Of course, it is God's, just as the wood which forms my house is, but it is mine and nobody else's among men."

But is it? Reverse the situation. Imagine yourself, whether rich or poor, to be in temporary need and to know that a friend or neighbor is abundantly able to render you reasonable aid without doing injury to his family or to any interest for which he is responsible. Would you not feel that, if he regarded himself as truly God's steward, he ought to be willing to supply your need within proper limits? Would not that be your idea of what stewardship ought to mean, and would you not feel that God wishes him to consider himself as a steward, rather than as the absolute owner, of his possessions?

Stewardship in the divine sight, rightly understood, means not merely the wise, diligent, fruitful management of property for our own sakes, commendable although this is, but it means also the readiness to use, and sometimes even the willingness to seek, opportunities for relieving and encouraging others. God has given what we have for others as truly as for ourselves. We are not necessarily to denude ourselves of comforts but we are to be unselfish. We are not necessarily to surrender the sense of ownership of what we have. This would be unnatural. But we are to hold our possessions as subject to a higher authority and as liable to a sudden, imperative call. Owners in the ordinarily accepted sense we are not.

THE WEEK IN REVIEW.

The Worcester Musical Festival of last week in each of its seven concerts gave striking testimony to the richness of sacred themes for the highest musical effects. Tuesday, Wednesday and Friday evenings were given to Mendelssohn's oratorio of Elijah, Verdi's Manzoni Requiem and Saint-Saens's Samson and Delilah. The principal vocal selection for Wednesday afternoon was from Chadwick's setting of the old Latin hymn *Phoenix Expirans*, which is a lesson on death and resurrection. Thursday afternoon included an aria from Goldmark's Queen of Sheba and Handel's Coronation Anthem, Zadok the Priest. Thursday evening, "artists' night," four selections from Rubinstein's *Paradise Lost* were presented, while one of the leading soloists gave for an encore a song that was a sermon, Miss Lang's exquisite setting of *The Land of the Leal*. Friday afternoon was given to four

compositions of Gounod, filled with his characteristic religious spirit, closing with *Unfold Ye Portals from The Redemption*. One might wish that churches could command the services of the powerful chorus of 500, the sixty instrumental performers from the Boston Symphony Orchestra, with many of the solo artists, in order to secure spiritual impressions of irresistible power.

Rev. Newman Smyth, D. D., president of the New Haven Law and Order League, has published an open letter to the police commissioners stating with great fullness and candor that after repeated appeals to the police department to suppress illicit liquor selling it still continues, and that he has in his possession evidence of the fact in nearly a hundred cases. This he puts at the disposal of the department and once more asks them to do their duty. One violator is a public official, whose case has before been complained of in vain. He now again presents this as a test case of the independence of the department from politics. It is especially insisted that the State should assume the responsibility and expense of these prosecutions, as well as the securing of evidence, and not compel private citizens to do and pay for what officials are set to do. The letter is a vigorous and judicious document and cannot be ignored. It evinces a spirit at work in New Haven similar to that which in New York, Chicago and elsewhere is calling to strict account the men whose business it is to enforce the laws. Dr. Smyth and his coadjutors will not be easily discouraged from the campaign on which they have entered with such abundant ammunition.

The New York Democratic convention at Saratoga last week surprised the public and perhaps itself by "stampeding" for David Bennett Hill and nominating him for governor. This act gives assurance of lively times in the political campaign in the Empire State and at the same time much simplifies the contest there. Hill is Tammany's pet candidate, the Napoleonic leader of the Democratic State "machine." He can be relied on, if elected, to reward his followers and punish his enemies. He is the most conspicuous, if not the ablest, representative of the worst elements in American politics. He has persistently defied his party in Congress and has practically defeated the administration in its effort to make official appointments in his own State. But, on the other hand, he was himself overwhelmingly defeated last fall in his effort to force his tool, Maynard, into the position of Judge of the Court of Appeals. Public sentiment in New York in favor of honesty in government has been much strengthened by the developments of the past few months, and the prospect of Hill's election is, fortunately, not bright.

The disgust of the anti-machine Democrats, or, as the Brooklyn *Eagle* terms them, the conscience Democracy, with the nomination of Hill for governor of New York may lead to putting an independent ticket in the field, though it is not yet certain that they can be persuaded in large numbers to openly withdraw from the regular party organization or to unite on an available candidate for governor. Such a step would insure Hill's defeat and may afford an opportunity for an emphatic declaration of adherence to principle by a large number who are not satisfied with

either party nomination. If no such movement takes place the only alternatives offered to the citizens of New York State will be to indorse the corruptions of Tammany and the fraud of Maynard or to remain silent or to vote for Morton. It does not seem that such a calamity as the first of these alternatives is possible, but it can be avoided only by the vigilance of all honest citizens.

The adjournment last Saturday of the New York Constitutional Convention was marked by several manifestations of the good feeling which has come to pervade this body of 150 men during their five months of joint labor. The skill and success exhibited by Joseph H. Choate as presiding officer were fitly recognized by his fellow-delegates, who gave him a substantial token of their esteem. His farewell address summed up clearly and dispassionately the achievements of the convention. Out of 400 amendments proposed from different sources, only thirty-three were adopted, but these relate, as we have already shown, to the most vital issues now before the people of the State. With the exception of the apportionment amendment the conclusions reached have received in the main the support of both the Republican and the Democratic delegates. But this important exception gives a partisan character to the address which has gone out to the people in the name of the Republicans alone, recapitulating the work of the convention. The Democrats, it is said, will issue a separate address. The voters of the State on Nov. 6 will express their approval or disapproval of the amendments submitted, on which judgment is to be passed in a way that will secure the largest permanent and immediate results.

One of the most remarkable events in criminal history was the arrest last week in New York City of Capt. Henry W. Houghton, once a popular army officer. The United States Weather Bureau was established in 1870 through his efforts, with him as its practical head. Ten years later he was forced to resign his office because of his dissipated life, and the next year it was discovered that he had defrauded the government of over \$300,000. He was indicted for embezzlement and forgery, but escaped through the connivance of his daughter and his mistress. With the latter he fled, wandering for years in the West and South, with secret service officers on his trail. About six years ago he came to New York, and under an assumed name opened a shop for the sale of old and rare books. There he has since lived as a citizen, voting at elections, serving on a jury, and gathered around him a circle of literary friends. But by his own confession he has never escaped the burden of conscience and the dread of discovery, and when the detective arrested him and called him by his true name, he only said, "I have been expecting this for years." From a hale and hearty man he has become bent and gray and feeble, and will no doubt end his life in prison, which perhaps will not be less agreeable than his years of uneasy liberty bearing the burden of crime. His history is one more illustration of the old truth, "The way of transgressors is hard."

Less liquor was sold in New York City last Sunday than on any other Sunday for several years. Arrests for violation of the

excise law brought in 240 persons, but it is not likely that they will be punished, for Police Justice Hogan, who seems to rival Justices Paddy Divver and Roesch in his devotion to these violators of law, discharged the prisoners brought before him and rebuked the policemen for arresting them. Nevertheless, this movement, for which Superintendent Byrnes is responsible, will help to demonstrate the corruption of the police courts and the great obstacles in the way of maintaining the supremacy of the law in that Tammany-ridden city; and it will also have its effect in arousing the citizens, who have already received impressions enough to startle anything that has life in it to fight for liberty and law.

For several days last week the Weather Bureau kept promising a severe storm with high gales to New England. But the sun kept smiling serenely every day and Friday the public were informed that the storm had swept away seaward. The South Atlantic coast, however, felt the full force of it and its skirts swept along the New Jersey and the southern coast of New England on Sunday. Florida, especially, was a heavy sufferer. Buildings were wrecked, vessels sunk or driven ashore, wharves swept away and crops destroyed. At Tampa the Presbyterian church, the Tampa Bay Hotel and the cigar factories were badly damaged. At Palatka three steamers were wrecked. At St. Augustine the waves dashed over the sea wall, many houses were filled with water and windows blown in. Telegraph poles were prostrated and orange groves were wind swept. The damage is estimated at over \$1,000,000 in Florida, but no loss of life is reported.

Neither in Utah nor elsewhere in the country has President Cleveland's proclamation of amnesty to Mormons convicted under the Edmunds law of polygamy excited much comment. Practically it affects the situation but little, since it only reaffirms President Harrison's proclamation of January, 1893, without the condition which he attached. Not more than 1,000 persons were prosecuted for polygamy under the Edmunds law, and the great majority of them have already renounced the practice of polygamy. Moreover, the Mormon Church, while not repudiating the doctrine, has advised compliance with the laws of the land. The Democratic papers in Utah are making what party capital they can out of the proclamation, but it will influence few votes. So far as we can learn, members of the Mormon Church are about equally divided between the two national parties.

Lord Rosebery has promised that the first measure to be considered in the British Parliament shall be the bill for disestablishment in Wales. The Church of England is entering politics with desperate earnestness to prevent the passage of this bill, which, if it goes through the House of Commons, will no doubt be vetoed in the House of Lords. But when it has passed it may be found that the English Church has injured itself by its attempt to defeat the bill. Mr. Gladstone has published a letter explaining his former one in defense of the Norwegian system of regulating the liquor traffic. He declares that he supports local option, but believes that the Norwegian system is an important improvement over local option for overcoming the frightful evils of drink. The Czar of

Russia is very seriously ill. It is reported that he is afflicted with Bright's disease and can live but a few months. He is forty-nine years of age. His death would place on the throne his oldest son, Nicholas, twenty-six years old, a young man without any special qualifications, so far as is known, for so responsible a position.

Japan continues to gain in her contest with China, and not only by victories over the Chinese forces but in the unity and enthusiasm of her people in the respect of foreign powers. On another page Dr. DeForest indicates the rapid growth of modern civilized ideas which has been going on in that country in recent years. On the other hand, China is not only proving herself unable to cope with her foe, but is threatened by the loose discipline and want of patriotism of her own troops, grave dangers of insurrection and of financial collapse. There are rumors that the Japanese have invaded China by entering the province of Manchuria, and that they have gained a victory, that Russia has made a provisional agreement with China which will affect the issues of the war, that the Chinese emperor is greatly alarmed because of the untrustworthiness of his officers, and that a panic in his army is imminent. It is also announced that the Japanese forces have occupied Wiju without opposition and are marching on Moukden, and that the Chinese emperor may be dethroned in favor of his son. But news from both these countries comes slowly and needs to be sifted and verified before it can be accepted. Of the continued advances of the Japanese and their growing *esprit de corps* there can be no question.

A new treaty between England and Japan was ratified Aug. 25. By the old treaty the Japanese government was forbidden to charge more than five per cent. duties on goods imported from England, and could not try in its courts foreigners charged with offenses committed on Japanese soil, but must refer them to consular authorities. These conditions extended also to the relations of Japan with foreign countries. By the new treaty no limit is placed to the duties which may be imposed on importations under \$50,000,000, and consular courts are to be abandoned at the end of five years. A similar treaty is under consideration by our government and will, no doubt, be adopted. Japan is rapidly proving her right to be treated as a civilized nation, and temporary delay in arranging new treaties need not now disturb her, for if her present success continues she will be able soon to demand still better terms. As the British treaty is not to go into effect till other governments concur, it may yet be further modified to the advantage of Japan.

The town elections in Connecticut resulted in large Republican gains.—The United States Circuit Court of Appeals, sitting at Chicago, rendered through Justice Harlan a decision reversing in part the decision of Judge Jenkins eight months ago, denying the right of employés to strike with a view to injuring the business of their employers. Justice Harlan's opinion admits that the men may quit work singly or in a body, but they must not resort to intimidation and violence.—Mr. Goff, prosecuting attorney, asked the Lexow committee for protection for the men in the employ of the

prosecution in their dangerous work of serving subpoenas.

IN BRIEF.

Did ever purity, sweetness and strength shine out in a human face more impressively than in that of John Coleridge Patteson? The series of sketches begun this week by Dr. Creegan will include, besides Bishop Patteson, those deservedly famous pioneers in mission fields, Titus Coan, William Goodell, William Schaffler, Griffith John and William Carey. They are just the kind of missionary literature to put into the hands of young people.

The Jewish new year began last Sunday. The Jews are three-quarters of a year behind the times.

"Septuagint revisers" is a clever phrase coined by an enemy of the New York City committee of seventy.

One who reads the English weeklies—political, religious and literary—cannot but note the increasing deference shown to the opinions of men and journals in this country.

Rev. Dr. Briggs believes that 50,000 Protestant ministers could be profitably spared from the 99,000 in this country. The Presbyterian General Assembly has already voted to count Dr. Briggs with the 50,000.

The movement for municipal reform is not a spasm this time. The leaders in it are there to stay. Dr. Parkhurst says, as many others are ready to say, "If we are whipped on Nov. 6 I will take a two weeks' vacation, and then I will begin again."

We have now in Boston three churches that call themselves Temples, and another starting out this autumn along institutional lines assumes the title of Everyday Church. We have a few churches left that are plodding along without any special appellation.

An eminent educator used to say that he always read a well-arranged page of advertisements as a work of art and for the various and valuable information it was sure to give him. We are constantly in receipt of inquiries about practical matters which would be sufficiently answered by a careful perusal of our advertising columns.

Arkansas has voted no license. The majorities in favor of license were confined to the larger towns and cities, but in much the larger part of the State no liquor can be lawfully sold. Arkansas takes a decided step forward in good morals and good government. The negro vote, we regret to say, is usually against prohibition.

The University of Aberdeen, Scotland, has introduced in a novel way the principle of civil service reform in securing a professor of systematic theology. Eight candidates presented themselves for written examination and Rev. W. P. Patterson gained the prize. There is a hint for Andover, searching for a man for the chair left vacant by Dr. Tucker.

The author of the article on International Law in the East, Rev. Dr. J. H. DeForest, has been a missionary of the board in Japan for eighteen years, a careful student of the history of that country and of the character of its people. He is home on a furlough, residing in Auburndale, Mass. As a speaker and lecturer we know of no one in these parts more instructive and entertaining.

The *Interior* notes with satisfaction that the number of Presbyterian churches in the United States with a membership of over 1,000 has increased in a few years from ten to twenty-eight. It looks rather odd to see by far the largest in the list, Dr. Talmage's Brooklyn Tabernacle, with a membership of 4,447, when we remember that it does not keep up any regular Sunday services.

A reporter last week attempted to lift the veil of privacy and get facts from Judge Gaynor concerning his past life as a husband. "Have you been sent down here to insult me?" asked the judge. "If so, go back, and if you will resign I will get you a new position. I am among people who know all about me—the little that is good and whatever is bad or unfortunate—and I abide by what they think of me."

Some of the public libraries in Great Britain have begun to excise from the newspapers on file in their reading-rooms all racing news and betting tips. This is the legitimate result of the gambling mania which has swept over the British realm. If newspaper proprietors in this country persist in catering to the same class of readers it will be necessary for library trustees here to consider their responsibilities and duties in the same matter.

At a recent installation service two ministers were assigned parts and thirty minutes were to be divided between them. The first speaker occupied twenty-nine and a half minutes. His unfortunate brother took the other half-minute merely to call attention to the fact. The saddest comment to be made on the matter is that this sort of theft is so common that it might not have been noticed by many in the audience if the second speaker had not taken the few seconds left to him to point it out.

Cardinal Vaughan, in a recent address on The Reunion of Christendom, said that the High Church Anglicans who, when in papal countries, partook of the communion in Roman Catholic churches were guilty of "spiritual brigandage and wholesale sacrilege." He said many other things that will be rather unpleasant for the Anglicans who are aping Rome, and at the same time he furnished the evangelical party with strongest proof that the ritualistic drift in England is a sweet morsel under the tongue of Rome.

"We may rejoice in the movement from the slums into the suburbs, but we must take care that the suburbs do not become slums." So speaks a far-seeing London Congregationalist, urging upon his brethren the importance of planting churches in the rapidly growing sections of outer London. It is a thought which needs emphasis too, on this side the Atlantic in our large cities, where people of all classes are more and more inclined to make their homes away from urban sights and sounds.

The Unitarian Conference last week denounced lynching. We vote heartily for its resolution. If, as is stated, Governor Flower of New York has pardoned thirteen murderers during the last two years, a resolution on his administration is also in order. Nothing more encourages lynching than to see undoubted criminals, after they have been convicted by long and laborious processes of law, let loose again on society by a weak or wicked executive. We suggest that that British committee on lynching begin their labors by interviewing Flower, Altgeld and a few other governors of that ilk.

The desire of ministers to be heard was never more pleadingly expressed than now, as is often indicated by their published promises to entertain their hearers. One of the Baptist pastors of Boston furnished an interesting illustration of this last Sunday by advertising that he would speak at the evening service on A Cry from Boston's Outcasts, The Murder on Cambridge Street, A Message to the New York Democratic Convention—all this rich treat leading up, with special music, to the climax, the main theme, Is There a Hell? Nothing appears to have been wanting to complete the scene except the stereopticon.

So Boston is to be invaded next summer by the devoted hosts of Christian Endeavorers. Already a campaign had been inaugurated to

secure the national convention two or three years hence, and now that the railroads are not able to furnish satisfactory rates to the Golden Gate the idea of going to San Francisco is abandoned and Boston's turn comes earlier than it dared to hope. San Francisco people will swallow their disappointment as gracefully as they can and meantime the Endeavorers of this city will bestir themselves to bring about a convention that shall equal the notable ones of the past.

Railways and steamships are revolutionizing travel in ways which we believed impossible twenty-five years ago. Last week the Lucania spanned the Atlantic from Queens-town to New York in five days, seven hours and forty-eight minutes. Advances as great are being made in local travel. A reporter the other day started from Evanston, Ill., on an electric car, and by trolley, cable and horse cars he arrived at Hammond, Ind., in four hours, a distance of thirty-seven and a half miles, at a cost of forty-five cents. A bicyclist has made a mile in 1 min., 50 3-5 sec. A horse in Ohio last Saturday paced a mile in 1 min., 59 1-2 sec. Pneumatic roller skates are coming. Is it to be the flying machine next?

Here and there as a result of careful canvassing of the matter churches are deciding to use individual communion cups. An important Baptist church in Brooklyn—the Bedford Avenue—has just adopted the system. Each cup is made after a special design submitted by the committee. The material will be silver, gold lined, with a weighted bottom, so it cannot be easily overturned by nervous or aged people. The manner of serving will be by placing twenty-five cups on an oblong tray to be carried by the deacon serving the sacrament, he to be followed by another deacon who will receive the tray when the cups are emptied. This is a reform which cannot be hastened, but which, on the other hand, will not, in our judgment, long be stayed.

A monastic order was instituted in the Episcopal Church at New York last Saturday by Bishop Potter. It is the second institution of the sort in that denomination, the first having been formed eight years ago. So far its founder is the only member, and he has taken the vows of chastity, poverty and obedience for five years. He is a native of Boston, a young man of excellent family, successful business experience and devoted Christian character. His religious name is to be Brother Hugh. The object of the organization is a noble one—to work for boys and young men in the city—but the introduction of monastic vows and orders into Protestant churches bodes no good. Our college settlements do the same work which this new order proposes, and we doubt not that the workers labor as effectively and with as thorough manliness as they would if they wore the dress of a religious order and took vows to remain poor, not to marry and to obey the church authorities.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Political Pot Boiling.

Politics is the topic just now with all classes except those up-town Republicans "too respectable to vote." These could not ask for nominees more honorable in character and record than are Messrs. Morton, Saxton and Haight, nor will there soon occur a louder call for the purification of the politics of our city and State. The Democratic nomination for governor is by far the strongest that could be made by that party. Mr. Hill is just the kind of man whom that kind of people like. The inciter and rewarder of the Maynard theft, through two gubernatorial terms the constant friend of the liquor interest, thor-

oughly versed in all demagogic tricks, having already despotic control over the votes of thousands of former political favorites and office holders, he is "the hardest man to beat" that could have been named. It will require a close union of all the friends of good government to defeat him, and if he is not defeated farewell to the hope of cleansing our city at least during his administration. The nomination for judge of the Court of Appeals of Judge Gaynor of Brooklyn, widely known for his activity in securing the conviction and imprisonment of John Y. McKane, is a shrewd move, and may save for the ticket the votes of the more reputable people.

More Police Troubles.

Among the new charges brought against certain men who disgrace the police force is the conniving at frauds in the naturalization of foreigners, the trick being for one man to pass several times through the mill under different names and then to sell his surplus papers to less acute newcomers. Another exposed fraud is the forging and exchanging of civil service examination papers. New facts have also been gathered concerning the connection of this same class with the "green goods" (counterfeit money) business which had, if it has not now, its headquarters in one of the drinking saloons of a notorious police justice.

Still another rascality on which light has been thrown is the collusion with dishonest pawnbrokers who, it is alleged, share with equally dishonest officers their plunder extorted from well-known thieves. One good thing, however, has come out of this disclosure—the making public the fact that the victim of a robbery is *not* bound, constant assertion to the contrary notwithstanding, to pay the pawnbroker the amount he may claim to have advanced on the stolen goods. It would be hard to find a man who has not paid, or known his friend to pay, these extortioners on the advice of policemen that it was the only way of recovering their stolen property. This swindle will not work easily hereafter.

The holding up of a horse car on its regular route and the robbing of its passengers by one of the notorious neighborhood "gangs" and the assaulting and robbing of several citizens in the public streets—two of them (a Wall Street broker and a naval commodore) in Fifth Avenue—have not softened the current criticisms of the force. It looks as if peaceable citizens might have to go armed for self defense ere long.

Talmagian Rumors.

It is high time for fresh Talmage rumors, and a new batch is started, leading off with a statement that the resolution of the trustees of the latest of the burned Tabernacles—not to rebuild—is being reconsidered. Thus much, at least, appears to be true, that an old time parishioner and admirer of Dr. Talmage has concocted and presented to the trustees an original plan for raising the wherewithal to rebuild on the site of the recent edifice a structure after the former plan but of steel, and to be known as the Talmage (not the Brooklyn) Tabernacle. The plan is for a new church and society (to be formed) to issue say \$300,000 worth of non-interest bearing bonds of one dollar, twenty dollars and one hundred dollars face value, each bond to be adorned with a picture of the new Tabernacle and a portrait and autograph of the pastor. The bonds are to run for twenty years, at the end of which time the projector of the scheme

feels sure that few, if any, of the bondholders will be willing to part with them for their cash value, preferring to keep them as souvenirs. Judging from past experience, the holders could probably have that privilege.

A Great Purchase.

The common talk of selling the Madison Square Presbyterian Church (Dr. Parkhurst's) has come to an end, at least for the present. The Metropolitan Insurance Company, which proposed to buy it, has now secured the entire front of the block between Madison and Fourth Avenues—a purchase which includes the National Academy of Design building on the Fourth Avenue corner. The company has been for a year and a half quietly buying up this property, comprising nine dwelling houses and the academy on Twenty-third Street and four on Twenty-fourth Street. On the last named lots, 115 feet frontage, the company is building an addition to its elegant marble structure facing the square. The frontage of their property on the two avenues and two streets must be some 800 feet or more, and if in time it shall be built upon in keeping with the style of the present edifice it will be by far the most imposing structure for business purposes in this country, if indeed it shall have its equal in the world. It is gratifying to know that one object of the purchase has been to keep this property and the neighborhood from being degraded by saloons, beer gardens and similar nuisances, which defile nearly every corner on all the business streets of the city—with from one to five more between the corners—and seem to be the special pets and revenue producers of our city officials.

A New Phoenix.

After repeated delays, including the rebuilding of their insufficient side walls at an added expense of \$3,000, Rev. Alexander Lewis and his New England (Brooklyn) Church people are rejoicing in the nearly approaching completion of their new edifice. It is an admirably planned building, will seat 600 and, when the Sunday school room is thrown open, 1,000. So far from being scattered by the fire, there is evidently a brighter future than ever before this plucky people.

Educational.

The Brooklyn public evening schools are to be resumed on Tuesday, Oct. 2, holding sessions three evenings in the week for eleven weeks. These schools have this peculiarity, that older scholars desiring to pursue a single branch of study may attend on the class where, and at the time when, that branch is taught, and may then leave the school for the rest of the session—the object being to help those who are busy through the day and wish to make the most profitable disposal of the time they can command at night. Union Seminary has begun the new year with about the same number of students as last year, and about the same proportion of Congregationalists. Sociological studies are to have special attention hereafter, the students blending practice with theory by serving as pastors' assistants, city missionaries, "settlement" workers, etc., under oversight of the faculty.

Personals.

Dr. Pentecost, after supplying Dr. John Hall's pulpit for several Sabbaths, has gone back to London for another year at least. Among recent clerical arrivals here are Dr. John Hall, Dr. and Mrs. Reuben Thomas.

Dr. Behrends and Dr. A. H. Bradford, who spent most of his vacation in the high Alps, and abstained from preaching save on two occasions in London—once for Dr. Fairbairn and once for the Westminster people, who last year tried to coax him away from America.

HUNTINGTON.

FROM THE INTERIOR.

A Rousing Meeting.

The citizens rally Sunday afternoon to the support of the Civic Federation in its warfare against gambling was something for which to be grateful. It showed that conscience and principle are not yet dead here, that when there is need the people can be persuaded to act. Before the time for calling the meeting to order in Central Music Hall every seat and every inch of standing room were taken. The audience-room of the First Methodist Church, which is not far away, was secured for an overflow meeting. This was also too small for the crowds who wanted to bear witness against the sin of gambling. In these two audiences fully 5,000 representative citizens lifted up their protest against the public gambling, which has so long gone on unrebuked among us. Lyman J. Gage of the First National Bank presided. Rev. W. G. Clarke, who has been foremost in gathering the information which has led to the closing of several of the most notorious of the gambling dens, told very modestly but clearly the story of the efforts of the Federation and the result of its investigations. Corporation Counsel Rubens, who represented the mayor, declared that there would be no more gambling in the city during the present administration. His attempts to praise the mayor were not altogether successful, nor were his claims that the number of gambling houses had been reduced from 446 to 109 since he came into power believed. These statements were greeted with hisses and laughter, as were his attempts to claim the Civic Federation as simply an assistant of the mayor in his efforts to reform the city.

Other speakers were Bishop Fallows, Hon. John W. Ela, Father Hodnet, W. C. Pomeroy of the American Federation of Labor, William Dillon, publisher of the Roman Catholic paper, the *New World*, Rev. O. P. Gifford, T. J. Morgan, designated by the press as "labor agitator and socialist," Dr. P. S. Henson and Prof. Graham Taylor, whose ringing words prepared the way for a resolution commending the Federation in its work and urging all good citizens to co-operate with the mayor in his efforts to suppress gambling. The same persons, with few exceptions, spoke at the overflow meeting. It is thought that not less than 500 gamblers were present to hear what was said. If they came to learn what the public sentiment is their presence was not in vain. If, as some have suggested, they came to break up the meeting, they were wise enough to make no attempts in this direction.

Sentiment Growing.

Of course a meeting like this cannot of itself reform a city, but it goes a great way toward showing the evil element what sort of enemies it has to contend with, and in uniting the moral forces makes it possible for blind political partisans to see what is to be done if office is retained. The very general reference to the vice of gambling in our pulpits Sunday morning and an appeal to stand by the Civic Federation in its work for the moral elevation of

the city will aid in creating that public sentiment without which no lasting reform is possible. There is a prospect now that the city officers will join the Civic Federation in its efforts to rid the city of the gambling evil and that Rev. Mr. Clarke will be able through the agitation which he has himself been chiefly instrumental in bringing about to accomplish all that he set out to accomplish. The press is quite in the habit of referring to him as the Dr. Parkhurst of Chicago. Certainly he is no less earnest in his desire to benefit the city and we hope he will prove to be no less wise in his methods. The Grand Jury has brought in something like a score of indictments against the gamblers, having, it is thought, ample evidence to secure their conviction. Owners of property are also indicted for renting to those who carry on an illegal business. If the city authorities are in earnest, there will be no difficulty whatever in closing up all public gambling houses and reducing the evil to a minimum.

Seminary Reception.

The faculty of our seminary, Monday evening, gave a reception to the pastors of the churches, forty four in number, which are sustained in part or wholly by the City Missionary Society. At the close of the social festivities the guests gathered in one of the large lecture-rooms to listen to addresses from the young men in regard to the present condition and needs of their fields. Some of the stories were more than romantic. The success of the work connected with the California Avenue Church, for example, is simply marvelous. By Thanksgiving Day the congregation will be in its completed house of worship, which has been secured at a cost of about \$45,000. For two years and a half, or during the entire pastorate of Mr. Fox, there have been added an average of twenty-two at each communion, more than half the number on confession of faith and more men than women at that. It was because the City Missionary Society gave the needed aid at the right time that this work has been made possible.

This very pleasant and instructive gathering was, no doubt, due to the forethought of Professor Curtiss, the president of the society, though in bringing it about he had the hearty co-operation of his colleagues. It seemed a little strange to hear President Fisk talk of the time, only a few years ago, when he and the two other professors in the seminary organized the Union Park Church with nineteen members, and this at a time when the First, the Plymouth and the New England were the only churches of our order in the city. Within the city limits we now have sixty-eight, all of them giving promise not only of life but of a rapid and vigorous growth.

Resignation at Oak Park.

There is universal regret not only among the people in Oak Park over Dr. Henry N. Hoyt's decision to accept the invitation of the First Church in Sacramento, Cal., to become their pastor but in all the churches in the city. Dr. Hoyt has had rare success in his ministry and has endeared himself to all who have made his acquaintance. As a preacher, an organizer, a pastor and a friend he has been all that his church could desire. Unless Sacramento can furnish the best of reasons for removing a pastor between whom and his people the relations have been unusually intimate we shall be inclined to bring a pretty strong indictment against her for what she has done.

A New Church.

After existing for nearly a generation as a mission of the First Presbyterian Church, the famous Railroad Mission, so-called because it was started by Rev. Brainerd Kent in railroad cars, has been recognized as a regular church, to be known as the South Side Tabernacle. It begins with a membership of 224, which will be rapidly increased. The recognition exercises were of interest to all Christians in the city. Rev. Charles Morton, who for the last thirteen or fourteen years has done such valiant service as the mission pastor, was present to speak of his joyful experiences and to welcome his successor. Dr. Barrows of the First Church, under whose fostering care the great work of the mission has been done, and whose members will continue their interest in it, preached the recognition sermon, while Dr. McPherson made a congratulatory address. The tabernacle is on Dearborn Street, near 39th Street, in a field which is white unto the harvest.

The University of Chicago.

The summer term, about which so much anxiety had been felt, has had 605 students in attendance, the majority of them graduates. President Harper has sought from the first so to arrange the terms as to render it possible for teachers and preachers to avail themselves of post-graduate instruction and, by an arrangement which may be repeated several years in succession, make up for any lack of previous opportunities for study. The experiment having proved successful during this first term, efforts will be made another year to increase the number who will avail themselves of the advantages this arrangement affords. Something quite unheard of hitherto is the fact that President Couter of Lake Forest University, one of the best botanists in the country, while retaining his present position, will give instruction in botany to the students in the University of Chicago.

Dedication of a Library Building.

The Northwestern University and Evanston are to be congratulated upon the possession of an elegant, commodious and in every way convenient building for the library of the university. As more than half of its cost was contributed by Mr. Orrington Lunt, it was fitting that it should receive his name. The library contains about 30,000 volumes, but there will be room in the new building for the storage of not less than 500,000 volumes. Part of the building will be used for a chapel and part for professors' and recitation rooms. The dedicatory exercises occupied the afternoon and evening of Wednesday. In the afternoon they were in the library, in the evening at the First Methodist Church, where the friends of the university were treated to a fine address on libraries by Justin Winsor of Harvard. The exercises of the afternoon consisted of the presentation address by Mr. Lunt, the address of reception by President Rogers, and words of congratulation from President Adams of the Wisconsin University. The dedicatory prayer was by President Fisk of the Chicago Theological Seminary.

Jottings.

An interesting convention of kindergartners has just closed its three days' sessions in this city with large and enthusiastic attendance. Addresses and papers have been of such a nature as to deepen the interest already taken in this method of education, and to convince the skeptical that the time

of its universal adoption cannot be far off. The arguments in the Debs trial are at an end. They have really added nothing to the information already given the public. The decision of Judge Woods will be awaited with much interest, not merely on account of its relation to the accused, but on account of its relation to the legality or the illegality of injunctions in cases like the one now on trial. FRANKLIN.

THE SOCIAL FERMENT ABROAD.

BY H. A. B.

In Great Britain, as in America today, attention is focused upon social problems. For the present at least the question whether the English church of the next century is to be evangelical or sacerdotal and questions of theology seem to pale before the tremendous inquiry: how are the hundreds of thousands of human beings crowded into London, Liverpool, Manchester, Glasgow and all the great cities of the realm to live together in peace and charity; how are they to work out their individual destinies; how, amid such conditions, is humanity to continue its upward march; how is anything resembling the kingdom of heaven to be realized on earth; must we wait for the holy city to come down in God's good time, a purely celestial product, or see we even here and now the outlines of its walls, the rude suggestions of its splendors?

Such questions as these must recur to any thoughtful person whose attentive eyes and ears are harvesting impressions as he wanders through the thoroughfares and byways of the East End face to face with its poverty and misery, or as he touches in more fashionable quarters of the town the human flotsam and jetsam which floats through the principal streets and which is none the less painful and depressing to witness because it is gilded sorrow and bejeweled shame.

In many respects they on the other side of the Atlantic are further on in their attitude toward social problems, and in their actual grappling with them, than are we in America. The labor movement, for instance, is better organized and better general—at least I should have said so before the recent Norwich Trades Union Congress, which declared for the nationalization of land and of instruments of production. But despite that unfortunate action, which it is strange so sane a man as John Burns should have countenanced, the forces of organized labor seem to command more respect, to wield a more potent influence in politics and to be amenable to more responsible and respectable leaders than in this country.

For another indication of social progress note the improvements made in recent years in the government of the cities. Where on this side the sea can we find municipal authorities as free from corruption and as efficient as those of Birmingham and Glasgow? There has been, too, a noticeable extension of the functions of city governments, which is the direct outcome of recent social agitation. Glasgow has gone so far as to take and operate the tram cars, and what the London County Council has accomplished in the last six years in public improvements and benefactions is now pretty well understood. The sanitary conveniences at frequent intervals throughout the city, the development of great pleasure grounds like Victoria Park and Hackney

Marsh, which was thrown open this summer, the reclaiming of portions of the slum districts—these, though the more apparent, are but a few of the things effected in the interests of the people by the London Council.

The churches could hardly fail to be affected by the atmosphere in which they live, and we find a surprising growth of the Pleasant Sunday Afternoon movement, designed particularly to reach laboring men, while Happy Sunday Evenings for women, week day classes, men's clubs and guilds, kindergartens for the poor and other means of reaching outsiders are multiplying. In some particulars, as, for instance, the Pleasant Sunday Afternoon movement, the English churches seem more aggressive and inventive than we, while in others they are more conservative, as the questioning attitude of some of them in regard to Christian Endeavor shows.

Striving, then, in their individual fields, rural as well as urban, to adjust themselves to modern conditions, the English churches now and then unite in a strenuous and impressive effort to throw themselves unitedly against the sin and worldliness about them. The churches of our order in London have demonstrated during the last twenty-one years what they can do together by organizing and supporting the London Congregational Union. Its last ten years, since its secretary, Rev. Andrew Mearns, published that marvelous little book, *The Bitter Cry of Outcast London*, which has had a circulation of three quarters of a million, have been its most fruitful years. During this time, while not abating the side of its work which relates to church extension, it has consummated a distinct forward movement in the slums. The funds which, in response to the Bitter Cry, poured in from all over the world, has enabled the society to open five mission halls in the worst districts of East London, and to do through them a wonderful rescue work.

The method combines happily ministrations to physical and social necessities with the straightforward and constant presentation of the gospel of repentance and faith. The work which centers at Medland Hall and Colliers Rent Hall has been especially successful. Shelter and something to eat are provided for the waifs and strays with whom the East End abounds, deserving men are noted and helped to positions, 558 situations being found last year for men who drifted into Medland; "the ministry of old clothes and boots," as it is beautifully called, is not forgotten, immigration to the country and to foreign lands is encouraged and the way opened, hundreds of children who would otherwise go to school with empty stomachs are given a wholesome breakfast, and numberless other enterprises touch with blessing the lives of the unfortunate and the fallen.

Similar work, though not so extensive and so fitted to the whole man, is being done by the social wing of the Salvation Army. My visit to the most important of the shelters which General Booth has established, as a result of his special appeal a few years ago, impressed me most favorably with the management and the methods employed. Sad as it is to see scores of men lying down in rubber lined boxes, packed closely together and using for a pillow the scanty clothing they had just taken off their backs, this provision for them is one degree better than the hard seats on the Thames

Embankment or a friendly recess on London Bridge. For these shelters put men in a way to better themselves, and the testimony which I could glean from competent judges was, with one exception, favorable to the success of this social work on which the army has so recently ventured. I doubt, however, if the Salvation Army, broadly considered, is quite as strong in England today as it was six years ago, though no doubt the numerical showing is a better one. Meantime purely philanthropic institutions like the mammoth People's Palace, which expends \$80,000 a year, free reading rooms and cheap temperance restaurants offer advantages to the middle and lower classes such as were hardly known a score of years ago.

How about the college settlements? New ones have entered the field in East London during the last few years and the older ones have lost no ground. Toynbee, as before, struck me as a little gilt edged, but I have no right to judge it, for my stay there in each instance was short. Oxford House is at the other extreme as respects outstanding indications of religion. The residents there meet two or three times a day in a pretty little chapel for prayers, and one notices a crucifix and altar here and there in a private room. The Methodists and Unitarians now have settlements, and it is pleasant to learn that along with multiplication of these institutions have come frequent conferences between their leaders and genuine co-operation in endeavors designed to benefit the classes for which they labor. By far the most successful and useful settlement in London today is Mansfield House in Canning Town, which sustains a close relation to Mansfield College and to our denomination. It has a wonderful hold on working men. Its warden, Percy Alden, and several of his associates identify themselves with the political and educational concerns of the district and a large number of instrumentalities for benefiting the people are vigorously operated.

As respects the utility of college settlements I should simply reply, if asked, "They help." That is, they constitute one class of the novel enterprises of our time which reveal the impulse to service so strong in many hearts and which are lifting the world. They will not in themselves solve the social problem. They make no such showy professions. But they are important and valuable factors in the general movement which slowly but irresistibly is welding humanity together.

INTERNATIONAL LAW IN THE EAST.

BY REV. J. H. DEFOREST, D. D.

That the two oldest nations on the earth have gone to war with the evident purpose to act in accordance with the recognized principles of modern warfare and international law is something that cannot fail to have a powerful influence on the millions of Asia. "War is hell," even in the most civilized lands, and we must not expect immaculate conduct on the part of the belligerents. But in this, politically speaking, unavoidable strife, it is well to notice some of the good steps of international procedure already taken by both sides, and others which will doubtless follow.

Both nations have made a formal declaration of war, which is meant not merely for the eyes of the peoples concerned, but is intended to call the attention of all nations to

the causes of these declarations. That of Japan is a wholly dignified manifesto with not a single bombastic word. It calls for war "consistent with the law of nations." That of China, however, is unfortunate in that it repeatedly calls the Japanese by contemptuous terms, and commands her general "to hasten with all speed to root the pigmies out of their lairs" and "utterly destroy their ships." Had China made the best use of the international law she had Dr. Martin translate twenty-eight years ago, she would not have fallen into such an insulting manner of speaking of her enemy in her declaration of war.

China has sent an apology to Japan. On the breaking out of war the Japanese in China were shamefully treated by mobs and even by regular soldiers in several places. The worst instance was when the Japanese consul and his party were leaving China they were grossly insulted and exposed to peril of life. Such things are perfectly natural where the people have not yet learned the distinction between non-combatants and combatants. But the government knows the difference and has done a most praiseworthy act in sending to a nation it regards as inferior an apology even before it was demanded, and a promise that the guilty parties should be properly punished. Possibly this is the first time China has promptly taken such an appropriate step as an apology to an active enemy. And her punishment of an act heretofore regarded as entirely patriotic will be an object lesson to all China that non-combatants have rights that set them off sharply from belligerents.

Noticeable, too, is the treatment of Chinese in Japan. Just as soon as war was declared the 7,000 Chinese who were engaged in business in the open ports were thrown into great anxiety. They sent off their wives and children and began to close up their business at any sacrifice. A thousand left Yokohama for China in one week and 500 the next. They feared that they would be treated as prisoners of war, that their property would be confiscated and their lives imperiled by mobs, if not by the government. The emperor of Japan therefore put forth an imperial ordinance guaranteeing security of life and property to all Chinese residing in Japan so long as they attended to their regular business. Nothing like this has ever before been done between these two nations, and it was too good for the Chinese to believe until representative foreigners assured them that the ordinance was put forth in good faith.

This dense ignorance of the Chinese generally in regard to methods of international procedure and modern rules of war doubtless accounts for the refusal of the 1,200 "braves" on the Kow Shing to surrender when they were at the mercy of the Japanese gunboat. Valuable hours were vainly spent in repeated summons to surrender. The Chinese had no more confidence in the officers of the Naniwa than the Yokohama Chinese had in the emperor's ordinance. They evidently believed the old order of warfare still existed, and that surrender would mean indignity, torture and very likely miserable death. The sinking of those helpless hundreds by the Japanese was hardly "bloodthirsty," as so many English papers asserted, but it was an act unfortunately necessitated by the invincible ignorance on the part of China's soldiers of modern methods of war. The policy of China in refusing all these years to let the

light of civilization and law in upon her people is to blame for that waste of life. And this ignorance will doubtless necessitate again a harsher treatment of the captured Chinese army than the Japanese would otherwise exercise.

This war will settle the meaning of an "independent state" and will thus be of incalculable value throughout the East. The questions are often asked, Has not Korea exchanged treaties with other nations and sent and received ministers as an independent state? and, Why does China claim to be her suzerain? The war will doubtless decide these questions so that an independent state in the East will mean what it does in the West—the management of internal and external affairs without the intervention of any outside power.

Now it is only eighteen years since China explicitly told Japan's minister, Mori, in an official communication, that China was in no way responsible for Korea. And the treaty that was thereupon immediately drawn up between Korea and Japan begins with, "Korea being an independent state enjoys the same sovereign rights as does Japan." Twelve years ago, when our treaty was made with Korea, Li Hung Chang strongly urged in conference that the first clause of the treaty should recognize the dependency of Korea on China, but when our agent declined to have anything to do with any but an independent power Li yielded. Moreover, the Korean king wrote the President of the United States thus: "Full sovereignty has been exercised by the kings of Korea in all matters of internal administration and foreign relations." But in China's declaration of war the opening sentence is: "Korea has been our tributary for the past two hundred odd years." Just the opposite is the emphatic statement in Japan's declaration of war: "Korea is an independent state." Until this great question is settled once for all, and the vague claim of suzerainty is abolished to give place to an acknowledged protectorate or to actual independence, according to the law of nations, there can be no peace between China and Japan.

This war will help to teach China a lesson she is very slow in learning—a more open and honorable international intercourse. To this day the emperor of the great middle kingdom tries to maintain the position of superior to all the rulers of all the nations, and has never yet given an audience to the ministers of Western powers as representatives of his equals. It is this inherited sense of lofty superiority that is now China's worst enemy. It is this that has made it necessary to use cannon in order to gain just concessions, and this forceful policy has given a most unfortunate meaning to the word *treaty* in the ears of the masses in China—a concession wrested from them by gunpowder. Western nations do not want conquest in the East, but they do want honorable international intercourse. Japan saw at once the immense advantage in adopting the law of nations, and eagerly learned the lesson. "Her official international relations are always of the pleasantest." It is far better now that China should be thoroughly awakened by the guns of what she terms her "pigmy" neighbor than that Western nations should force any more concessions. Whichever side gains the final victory, it is impossible but that a progressive party of large influence must come to the front in China, and that will have a

powerful tendency to lessen the unfortunately strong anti-foreign sentiment that exists through all the land.

Treaty revision with Japan is already an accomplished fact, so far as England is concerned, and other nations will no longer hesitate. Internally, Japan has introduced Western ideas of law in all its departments. Her civil, criminal and commercial law are all in operation, save in one or two minor points. To announce in her declaration of war her purpose to act "consistently with the law of nations" shows in her external policy, also, her fitness to be received into the family of nations as an equal. But, if Western powers grant equal treaties to Japan, will they not have to do the same with China? When China has strengthened her central government so that its authority is respected in all her eighteen provinces; when she has opened her whole land with railroads, post offices, telegraphs; when she has a national system of education on modern lines; when torture is no longer used and the law of civilized nations is adopted; when the representatives of other nations are properly received in the court of Peking, and the word treaty is restored to its right meaning; then Western powers will have treaties with China that recognize her tariff and judicial autonomy.

YALE IN RUNNING ORDER AGAIN.

The City of Elms awoke last Thursday from its annual summer siesta and its streets are once more alive with students. They come in larger numbers than ever before, notwithstanding the hard times. There will be a slight increase in the attendance at the divinity school if the number reaches 125, as seems likely. The graduate class is not so large as last year, but this and other losses are more than made up by additions to the senior and middle classes from other seminaries and by an unusually large entering class. Yale '94 is well represented and Beloit has sent many new men. Prof. George P. Fisher's opening address was postponed from Thursday to Monday on account of a slight indisposition. This year, as last, the seniors and middlers are required to elect one hour a week in addition to their prescribed work. Nearly all of the eight elective courses involve original research.

Prof. W. F. Blackman, who has spent the past year abroad in study, begins his work as professor of Christian ethics. He will lecture before the senior class twice a week "on some important social problems, especially such as affect American life. The course will include a discussion of such topics as Socialism, Communism and Anarchism, the Ethics of Party Government, Civil Service Reform, Races in the United States, Immigration, the Modern City, the Wage System, the Relations of Employer and Employed, Social Classes, the Causes, Prevention and Punishment of Crime, Commercial Ethics, the Church as a Social Influence, City Missions and University Settlements, etc."

Professor Parker, the successor of Dr. G. J. Stoeckel, for so many years professor of music in the university, has made his announcements for the coming year. He will continue to act as organist in Trinity Church, Boston, for the present. Rev. David H. Greer, D.D., of New York will give the Lyman Beecher course. Dr. Henry Van Dyke, who was prevented by ill health from giving the lectures last year, will be the lecturer in 1896. The fine new dormitories, Vanderbilt, White and Berkeley, are completed and occupied. During the summer North Middle has been torn down, so that only four buildings of the old brick row remain. The Fitch bequest to the divinity school of \$30,000 is now available.

Great Missionaries of the Church.

I. Bishop Patteson.

By REV. C. C. CREGAN, D. D.

The lives of some men are an atmosphere into which we cannot enter without feeling braced and invigorated. Such was the life of John Coleridge Patteson, possessing as it did the attributes of real manhood, unswerving allegiance to right and a human tenderness. The poor heathen for whose sake he gave up all were the most unpromising material to be found in the wide world for conversion into citizens of the kingdom of heaven. But the faith of Patteson was constantly strengthened by witnessing the spiritual beauty and fidelity of those who in due time sat at the feet of Christ clothed and in their right mind.

John Coleridge Patteson was born on April 1, 1827. His father, John Patteson, was a lawyer of no mean repute. His mother was of the Coleridge family, and her line was distinguished by the philosopher, Samuel Taylor Coleridge. To the future bishop she gave her family name, and to those who knew him best, not only as a boy but afterwards when he had reached man's estate, he was known as "Coley." Consideration for others, kindness and sweetness of nature were his leading characteristics.

While at Eton he was profoundly impressed by a farewell sermon which Bishop Selwyn preached in October, 1841, at Windsor, where the bishop had acted as curate. When calling on his mother to bid her farewell, that eminent prelate and missionary said, with a kind of prophetic anticipation, "Lady Patteson, will you give me Coley?" and the boy said he would like to sometime go with the bishop. Meantime his school life was arduous and successful. At Oxford, where he entered with deep interest into the religious movements of the day, he obtained in 1849 a classical second class and subsequently a fellowship.

His examination for his degree was followed by a tour in Germany and Italy. In 1853 he was ordained and took the curacy of Alington. Here his sweet manner and musical voice helped to win the hearts of his people, but general society he never liked, small talk he declared he could not manufacture, and morning callers were the plague of his life. On the 19th of August, 1854, he joined in welcoming the bishop of New Zealand, who came to visit England after twelve years of work, during which he had founded his church, organized its government, and planned his system of missionary aggression on the five groups of islands which he combined under the collective name of Melanesia. As early as 1848 Bishop Selwyn had visited these islands, and he soon perceived that it was vain to think of dealing with them by planting a resident English clergyman in each of them. He also believed that no church could take effectual root without a native clergy, and he accordingly determined upon the plan to bring boys from the islands to New Zealand to educate them there in St. John's College, and then send them home to become teachers of their countrymen. But what was now necessary was a man who should be able to "rough it" among the islands and yet take up with spirit and ability the education and training of the islanders themselves. In quest of such help Bishop

Selwyn visited England again, and now followed up the thought of 1841 by asking Sir John Patteson, "Will you give me Coley?" His words fell upon a mind in the young man himself already charged with the subject, and in March, 1855, he left, his villagers deploring his departure, and sailed for New Zealand.

Here he wrought earnestly in the schools until 1860, when, despite his modest reluctance, he obeyed the earnest requisition of Bishop Selwyn and agreed to undertake the episcopal office. In this year, 1860, he assumed the direction of the Melanesian voyage and founded a mission house at Mota. He was consecrated bishop on Feb. 24, and from this time for ten and a half years remained in sole charge of the missions of the church in the islands. Lady Martin gives the following brief description of the consecration service: "I shall never forget the expression of his face as he knelt in the quaint rocket. It was meek and calm and holy, as though all conflict was over and he was resting in divine strength. It was altogether a wonderful scene—the three consecrating bishops, all noble looking men, the goodly number of clergy and Hobna's fine, intelligent, brown face among them, and then the long line of island boys and of St. Stephen's native teachers and their wives, all living testimonies of mission work." Bishop Patteson was now formally installed in the chapel of St. Andrew as head of the college. Miss Yonge says: "It was in his private classes that he exercised such wonderful influence, his musical voice, his holy face, his gentle manner, all helping to impress and draw even the dullest."

Putting down his natural fastidiousness he gave dignity to the very humblest of his duties. Some idea of his many-sidedness may be had from the following letter: "I can hardly tell you how much I regret not knowing something about the treatment of simple surgical cases. If I had studied the practical, bled, drawn teeth, mixed medicines, it would have been worth something. Many trades need not be attempted, but every missionary ought to be a carpenter, a mason, something of a butcher and a good deal of a cook."

The incessant labors and occasional dangers of his life were relieved by his vivid interest in his work and by his enjoyment of a climate which was to him highly genial. The spirit of fun which had had free play in his boyhood did not depart from him during his episcopate, and it found most fit openings in the innocent festivities among the natives. He taught them to play cricket. They showed a marvelous eagerness for knowledge and labored like the smallest English children at the mysteries of the alphabet. Patteson could not bring himself to consider the poor, unenlightened heathen as under special condemnation; rather he rejoiced in hope of the glory of God fulfilled in them when the light of the gospel shall shine in their hearts. He was a believer in the love of God.

Early in 1870 Bishop Patteson was struck down by a severe and dangerous attack of internal inflammation, and it was evident that unremitted exertion was carrying him with great rapidity into an early old age.

With darkened countenance and frame prematurely bowed he went to Auckland for advice. His ailment was declared chronic, but not necessarily fatal. He began to be aware that there must be a change in the amount and character of his work. He says: "I think I shall have to forego some of the more risky and adventurous part of the work in the islands. I don't mean that I shall not take the voyages and stop about on the islands as before, but I must do it all more carefully and avoid much that of old I never thought about." He mended very slowly, but he determined to return to Melanesia. He completed his circuit of the islands in October and, arriving at Norfolk Island, resumed his old mapping of the day for teaching, study and devotion, never forgetting correspondence in its turn. He worked "from before 5 A. M. till soon after 9 P. M., when I go off to bed quite tired. I am very seldom alone. I may do a great deal of work yet, rather in a quieter way than of old."

His mind continued to act, however, with unabated interest upon all portions of his work, and also upon Hebrew philologically viewed, upon the events of the year at Rome and on the French frontier and upon theology. On April 27, 1871, he set out for his closing voyage. At Mota, the missionary headquarters, he recognized a great progress. Christianity had so far become a power and habit of life that he felt warranted, notwithstanding all his strictness about the administration of baptism, in giving that sacrament to young children. After quite a visit at Fiji he leaves there, having baptized 289 persons, and goes among the islands. His experience is generally pleasant, but it is checkered by rumors of crime and retaliation for crime in connection with the labor traffic. Returning to Mota, he records a concourse of people flocking to be taught. "I sleep on a table; people under and around me."

Such was the nightly preparation of the invalid for his long, laborious, uncomplaining days. On Aug. 6 we have several thoughtful pages on difficulties of theology: "How thankful I am that I am far away from the noise and worry of this sceptical yet earnest age." Sailing on the 20th, he sends to Bishop Abraham an interesting summary of the state of things at Mota. The bishops, his brethren in New Zealand, jointly urged him to go to England, but he declined. The labor traffic still casts a dark shadow across his path. "I hear that a vessel has gone to Santa Cruz and I must be very cautious there, for there has been some disturbance almost to a certainty." On Sept. 16 he finds himself off the Santa Cruz group: "I pray God that if it be His will, and if it be the appointed time, He may enable us in His own way to begin some little work among these very wild but energetic islanders. I am fully alive to the probability that some outrage has been committed here by one or more vessels. I am quite aware that we may be exposed to considerable risk on this account, but I don't think there is very much cause for fear—first, because at these reef islands they know me very well, though they don't understand as yet our object in coming to them, and they

may very easily connect us white people with the other white people who have ill-treated them. Still, I think if any violence has been used to the natives to the north face of the large island, Santa Cruz, I shall hear of it, and so be forewarned."

Accordingly to Nukapu he went. Four canoes were seen hovering about the coral reef which surrounded the island. The vessel had to feel her way, so lest the men in the canoes should be perplexed he ordered the boat to be lowered, and when asked to go into one of the native boats he did it to disarm suspicion and was carried off toward the shore. The boat from the schooner could not get over the reef. The bishop was seen to land on the shore and was then seen alive no more. After a while Mr. Atkin was struck with an arrowhead from the islanders in the canoe, but in spite of suffering and weakness he crossed the reef to seek the bishop. A canoe drifted toward them; the body of a man was seen as if crouching in it. They came up with it and lifted the bundle wrapped in matting into the boat; two words passed, "The body." Then it was lifted up and laid across the skylight. The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds.

This is an almost certain indication that his death was vengeance for five of the natives. "Blood for blood" is a sacred law almost of nature wherever Christianity has not prevailed, and a whole tribe is held responsible for one. Five men in Fiji are known to have been stolen from Nukapu, and probably their families believed them to have been killed and believed themselves to be performing a sacred duty when they dipped their weapons in the blood of the bishop, whom they did not know well enough to understand him to be their protector. The next morning the body of John Coleridge Patteson was committed to the waters of the Pacific, his "son after the flesh," Joseph Atkin, reading the burial service even though then recognizing his own sign of doom in a body stiffened from a poisonous arrow which caused his death.

No summary can do justice to the character and career of Bishop Patteson. In him were singularly combined the spirit of chivalry, the glorious ornament of a by-gone time; the spirit of charity, rare in every age; and the spirit of reverence. It is hardly possible to read the significant but modest record of his sacrifices, his labors, his perils and his cares without being vividly reminded of St. Paul, the prince and model of all missionary laborers, without feeling that the apostolic pattern is not even now without its imitators and that the copy in this case recalls the original. The three highest titles that can be given to man are those of martyr, hero, saint, and which of the three is there that in substance it would be irrational to attach to the name of John Coleridge Patteson?

CHANGED CONDITIONS.

BY REV. A. H. QUINT, D. D.

Once, when I was in the theological seminary, we had a powerful debate (modestly speaking) in the old chapel. The debates at the monthly meetings of the "Porter Rhet." were always prominent occasions and drew in the population of the hill. It grieves me to say that I did not find a student this last year who had ever heard of the "Porter Rhet." On that particular oc-

casional we discussed the question whether there ought to be a revision of the Common Version of the Bible. I supported the affirmative with all the vigor which I could muster. My opponent—a college and seminary classmate, and a great scholar as well as noble man—was equally vigorous in denouncing such a monstrous proposition. It would destroy confidence in the Bible and unsettle all faith. Every reader will imagine the usual arguments. The completion of this incident will be found in the preliminary history accompanying the Revised Version, where appears, in the list of American revisers, the name of my old opponent, Charles A. Aiken of Princeton.

On the other hand, I limit my use of the Revised Version to the study. I take it as I would an exegetical commentary. I turn to it as, for the time, decisive of the real meaning of the text. I know that it is far better than the old. But the English of the new will never have the rhythm of the old. A new generation, which will grow up in its use, will find it just right. In fact, I use the "parallel" edition, and that must suffice for my day. But my beloved friend did right. Changed conditions made him a reviser of that which he early said ought never to be revised.

I think that few people appreciate the worth of some of Whittier's prose works. I once ventured to tell him, in an after-dinner chat, that of all his brief poems Mary Garvin was perhaps the most attractive. This expression touched his own sympathies somewhat, but I doubt if he fully assented. Perhaps Memories may have been nearer—the one which says:

And wider yet in thought and deed
Diverge our pathways, one in youth;
Thine the Geneva's sternest creed,
While answers to my spirit's need,
The Derby dalesman's simple truth.

But I know that I touched a tender spot in his heart when I spoke warmly of Leaves from Margaret Smith's Journal, which to my mind, in its quaint, historical setting, is one of the most delightful of his works. I do not think that it has ever had the public appreciation of which it is worthy. It is not a great work, but sweet, tender and with enough of the Quaker to make it delightful. I am sure that Whittier cherished a great regard for this little tale in a kind of pity because it had been overshadowed by other writings.

We are, however, at quite a distance from my real objective point. In his prose writings will be found a good-natured but sharp ridicule of the military company near his home. It is in his little sketch, The Training. It tells how he hears the drum and life, and looks out of the window to see the company and the urchins by its side. "Here come the citizen soldiers," he says, "each martial foot beating up the mud of yesterday's storm with the slow, regular up-and-down movement of an old-fashioned churn-dasher. Keeping time with the feet below, some threescore of plumed heads bob solemnly beneath me. They look out with honest citizen faces under their leathern visors, their ferocity being mostly of the work of the tailor and tinker." He thinks they are not hard hearted. "Probably there is not one of them who would hesitate to divide his last tobacco quid with his most bitter enemy." He seems to think that muskets are childish playthings.

But this was before the great war. How different the tone of his poetry during the terrible conflict! He could not but feel then the meaning of leveled muskets and hear

the echo of the "long roll" of the drum. Barbara Frietchie breathes a different spirit:

"Halt!"—the dust-brown ranks stood fast.
"Fire!"—out blazed the rifle-blast.
It shivered the window, pane and sash;
It rent the banner with seam and gash.

He caught the idea of marching columns:

All day long through Frederick street
Sounded the tread of marching feet.

I remember, as if it were but yesterday, when a few days after the alleged incident our columns marched through Frederick over the same road, passed through the meadows and orchards of Middletown, and pressed toward South Mountain, upon whose sides we could see in the night the flash of guns working their way up the hill long before we halted at the foot. I think I will venture to tell here how on the next morning on the top of the hill I took from the fingers of a dead Southern soldier lying among those fallen behind the stone wall a fragment of the New Testament, upon which, apparently, his last look had been cast. The words in view were, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Whittier wrote in changed conditions. Read The Battle Autumn of 1862:

The flags of war like storm birds fly,
The charging trumpets blow;
Yet rolls no thunder in the sky,
No earthquake strives below.
And, calm and patient, Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness sweeps
The battle's breath of hell.

"The land is red with judgment," he said, in the Anniversary Poem.

We hear amidst our peaceful homes
The summons of the conscript drums,
The bugle's call.

He saw "the leveled gun, the battle brand." The plaintiveness of Thy Will Be Done is full of sad submission. In A Word for the Hour read:

The firmament breaks up. In black eclipse
Light after light goes out. One evil star,
Luridly glaring through the smoke of war,
As in the dream of the Apocalypse,
Drags others down.

Turn to The Watchers:

Beside a stricken field I stood;
On the torn turf, on grass and wood,
Hung heavily the dew of blood.
Still in their fresh wounds lay the slain,
But all the air was quick with pain
And gusty sighs and tearful rain.

In Disarmament:

Put up the sword! The voice of Christ once more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes, over trenches heaped
With nameless dead, o'er cities starving slow
Under a rain of fire.

When war was over, in The Peace Autumn:

Thank God for rest, where none molest,
And none can make afraid—
For Peace that sits as Plenty's guest
Beneath the homestead's shade!
Bring pike and gun, the sword's red scourge,
The negro's broken chains,
And beat them at the blacksmith's forge
To plowshares for our plains.

There let our banners droop and flow,
The stars uprise and fall;
Our roll of martyrs, sad and slow,
Let sighing breezes call.

From Whittier's gentle scoffing at his neighbors to the sharpness of war, the sword and the musket, the pain and the suffering and the death, there had been a mighty transformation.

The Bible is the unchanged Bible, for it is the eternal truth of God. Let no one fear. Changed conditions do not change realities. The roll of martyrs bears the names of those who have suffered for righteousness and faith. The Quaker and the soldier, the two extremes, contain between them all martyrs. The Quaker coat is itself but a soldier's coat in every essential feature, and the heart of the Quaker poet had the daring of a true soldier.

The Home

THE THRESHING-FLOOR.

BY ZITELLA COCKE.

Through the autumn air rings the thresher's flail,
And its rhythmic stroke breaks the merry song
Of the reapers gay in the fruitful vale
As the harvest-triumphs they bear along.
O, 'tis well that they sing for they do not know
The pang and the hurt of the thresher's blow!

But, alas! the beautiful, growing grain,
In its quivering heart is sick and sore,
As it falls from the teeming, groaning wain,
To the hard and pitiless threshing floor,
While the reapers are shouting their harvest song
As they joyously bear their sheaves along.

Like the ruthless storm of the sleet and hail,
Like the winds sharp bite to the tender leaf,
Fall the stinging blows of the thresher's flail
On the trembling form of the helpless sheaf,
While the reapers are singing their glad refrain
Of the golden math and the loaded wain.

But the work of the bruising flail is done
When each tiny grain of the winnowed wheat
From the grasp of the husk and sheath is won,
From the taint of the chaff is clean and sweet,
And the reapers' loud songs as they homeward go
Wake the echoes clear in the vale below.

O my soul, from the chaff of vain desire,
From the stubble and straw of worldly pride,
So shalt thou be threshed, until thou aspire
To the purer joys that for aye abide;
Till from all earthly thralldom thou art made loose
And meet for the Heavenly Master's use!

It is an old admonition but it cannot be too frequently repeated: Be your best at home in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriage, removals or death, and if our retrospect of the time spent together is to be a precious memory let its hours be filled with all that is loving and generous and noble.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love our own the best.

Yet this attitude toward "our own" arises more frequently from carelessness than from a deliberate purpose to wound their feelings, and a little watchfulness over ourselves will soon establish us in a habit of gracious speech and conduct such as we give "the sometime guest."

The name "kindergarten" is sacred, and justly so, to the followers of the great Froebel and cannot be strictly applied to the Sunday school work outlined by Mrs. Mears in her article in this department. But without going to the length of ingrafting upon our Sunday school system a fully equipped kindergarten, with all its methods and materials, it is certainly both legitimate and desirable to apply its principles and ideas to the Sunday school and also to the home, as far as practicable. Whoever has read Kate Douglass Wiggin's delightful book, *Children's Rights*, must feel a strong desire to see these principles extended in all possible directions. We venture the prophecy that in the near future no Sunday school will be considered complete which does not possess for the little ones, from three to six, the recognized kindergarten age, a subprimary department in which Froebel's ideas may find expression, no less than in the day school and nursery. It may be made, indeed, the flower garden of the church, in whose sunny atmosphere the lit-

tle plants may be blossoming for a fruitful life here and a blessed eternity hereafter.

In listening to the talk of little children to their dolls one often gains a fairly correct idea of the character of the mother and the atmosphere of the home. One child will slap her dolly and send it to bed supperless, thus unconsciously reflecting the method of punishment which she herself receives when naughty. Another will fuss over a doll's clothes, changing and arranging them over and over and never satisfied with the result. Do we need to be told that the absorbing question in the household from which she comes is, *Wherewithal shall we be clothed?* Again the dolls are dosed and doctored to the peril of anything except a sawdust constitution, thereby showing that anxiety as to illness is a prominent factor in the home. But the little ones are perfectly impartial in these household revealings and sometimes hold up the mirror to beautiful relations between the father and mother, or to habits of devotion, or to a spirit of unselfishness, which point to right foundations for domestic happiness. A mother may often determine whether a little playmate is a safe companion for her children simply by observing their conduct and conversation when at play.

THE SACRIFICE OF SILENCE.

A popular novel of the season has for its hero a consumptive, whose only redeeming feature, at first, is his resolution to survive his distant and aged mother. Just how much his hermit life is actually cheering her declining days is not revealed, for in his thought "the great sacrifice" is to postpone his suicide till after her funeral. The moral grandeur of such a purpose is a matter of opinion, but there is a type of sacrifice, worthy of Christ Himself and born of His spirit, which is certainly greater in degree and of far more practical value. It was illustrated in a life which came to our notice not long ago.

In a home of wealth and culture a devoted Christian woman was observed to be somewhat shut in by enfeebled health. Her relations to her children, to her aged mother in an adjoining home, to her church work and to various social interests were so faithfully maintained that her increasing absence from public gatherings and frequent journeys for improved health excited no serious alarm among her friends. Suddenly, with scarce a day's warning, the tidings of her death startled the community. It then became known that for a long time an internal malignant cancer had been doing its deadly work beyond the possibility of help from the best medical talent of the land. During the last two years she had given up the battle and simply waited, cheered only by the sympathy of her devoted husband. Until within four days of the end she completely concealed the nature of the disease from neighboring friends and kept the knowledge of her increasing agony even from her own mother. Like the Nazarene who "opened not His mouth," she gave no token of the struggle, foregoing the tenderest human sympathy in order to save others the trial of knowing her pain and being powerless to relieve it.

In this extreme form the sacrifice of silence was exceptional, though not unparalleled, but in lesser degree there is a wide field for it in all home life. It is some-

times possible for those who are called upon for no other sacrifice worthy the name. To surrender sympathy by simply not talking, for the distinct purpose of maintaining another's joy, is no mean achievement of grace. It is true of the petty trivialities which lie along our daily pathway like nettles in the country lane. It is true of the greater trials which are dignified by referring to "the hand of Providence."

Here is a sufferer who fills the entire atmosphere of the home with a subtle sense of uncomfortableness. Every symptom is fully discussed, every ache is vividly depicted, and those who can do naught else are compelled to listen to a monotonous tale of woe. And here, in another home, is an invalid, perchance experiencing far more pain than the other one, who keeps back the constant proclamation of her malady, and by silence about self and studied utterance on other themes succeeds in making others forget that which they cannot remedy, and thus relieves them from enduring it by proxy.

It is questionable how far we have a right to draw checks upon the funds of others' sympathy without knowing just how their balance at the bank may be. We are in danger of demanding sacrifice from others when perhaps duty demands it from ourselves. There is a librarian in one of our Massachusetts towns whose approachable nature has made her the confidante of the sorrows and burdens and perplexities of her many friends for many years, until it has actually impaired her nervous strength. "I really don't feel as if I could bear another account of somebody's sadness!" she remarked the other day. "Why don't they tell me some happy things?"

Apart from its effect upon others, there is a reflex action from the sacrifice of silence, as from all genuine sacrifice, which it is our privilege and duty to estimate. The self-conquest of repression may do much to counterbalance through its up-building effect what we lose by the surrender of sympathy. Of course there are times when silence would be unendurable and confidence will be a joy to the one who receives as well as to the one who gives it; but there are other times, and they are many, when the sacrifice of silence will bring a rich reward for self as well as merited kindness to friends.

KINDERGARTEN PRINCIPLES IN THE SUNDAY SCHOOL.

BY MRS. MARY GRINNELL MEARS.

The value of kindergarten methods in both public and private schools is being more and more demonstrated, and no one conversant with the results attained can doubt their efficacy. The kindergarten method of presenting a truth is akin to that of the great Teacher, who illustrated His teachings by the simple objects of nature close at hand, leading the thoughts of His hearers up from nature to nature's God. It co-operates with the parents in the gentlest yet most effective way possible and is especially helpful in the development of the spiritual powers. It makes goodness seem "the natural way of living," and thus the foundation for right living and right thinking is laid at the most acceptable age.

Granted the value of kindergarten work in the day school, a place for the adaptation of such principles seems given in the teachings of the Sabbath hour, when the

highest wisdom must be used to make effective and attractive the inculcation of divine truth. The writer has personally observed the workings of two large sub-primary departments in the churches with which she has been connected, viz.: Piedmont Church, Worcester, and Calvary Presbyterian Church, Cleveland, and can testify to the success of the experiment. Such a department wins the hearts of all who visit it and is a fascinating place for the children.

See the happy company of little people, ranging in age from three to six years, as they eagerly but quietly take their places in their low chairs, forming a half-circle about the teacher and facing the blackboard. The exercises begin with singing a "prayer hymn," followed by a song with accompanying motions, like

Two little eyes to look to God.

The offerings are then taken, the children, preceded by the teacher, march and sing,

We are little soldiers,
Marching, marching.

or,

Give, said the little stream,
Give, O give.

They next form a circle, one child passing a glass bowl (little ears like the tinkling of the coins against the glass), and all sing meanwhile,

Hear the pennies dropping, dropping as they fall.

Still singing, they march back to their chairs and are ready for the lesson story, which is illustrated by an object or by a colored drawing on the blackboard.

The lesson varies with the day or occasion, seedtime and harvest, flowers, birds' nests, sunshine and rain being made use of in their season, with a brief story from Holy Writ, while Christmas, Easter, Memorial Day and Washington's Birthday are appropriately remembered. To illustrate: at Christmastime shepherds with their crooks were cut out of white paper and pinned to the blackboard; houses of paper were made to represent Bethlehem, and dashes of chalk above the scene the rays of light dazzling the shepherds on Judea's plain. The Sabbath following the visit of the wise men was graphically portrayed by the use of the houses again for Bethlehem, paper camels bearing on their backs the now famous three wise men, while in the sky above were many gilded stars, with one larger and brighter than the rest, halting directly over the house where the infant Christ was to appear.

Three weeks before Easter a wooden box filled with earth was brought to the class and each little one was allowed to plant seeds therein, while a lesson on seed sowing in the heart and life was given. On the glad Easter Day the box was again brought, showing that the seeds had sprung up, and a beautiful lesson of Christ's resurrection was the theme of the hour. As might be imagined, these occasions in which each small child had its part would long be remembered.

Another Sunday the purity of the child's heart before sin had served to darken it was shown by the presence of a heart of chalk on the board. Later, marks of colored chalk made vivid to them the stain which disobedience, selfishness, falsehood and other sins would make upon the once spotless heart. A little paper heart with the words in red letters, "Wash me and I shall be whiter than snow," was given to each child to carry home. At another time several tiny lighted wax candles with one

large one served to point an impressive lesson.

The teacher is ingenious, yet gains assistance wherever possible. At times Miss Wheelock's Lessons on the Life of Christ, with the sewing cards to be outlined at home during the week and pasted into scrap-books, have been used. I know personally one five-year-old boy who holds these sewing cards among his cherished treasures, and the painstaking work of the little fingers serves to make permanent in the mind the Scripture illustrated. My children also enjoy the sewing cards illustrating the International Sunday School Lessons by Mrs. Smith of Minneapolis, mentioned lately in the Sunday Occupations.

Should any child have a birthday during the preceding week he is privileged to bring his offering of pennies to the Lord equal in number to the years of his short life, while an interested group count the coins as they fall into the open-mouthed bank, and sing,

Tinkle, tinkle, tinkle,
Love drops pennies in the birthday box.

He then takes his stand by the teacher while with clasped hands and closed eyes all join in the birthday hymn,

Our Father, we thank Thee, etc.

After the lesson story and the offerings a brief verse of Scripture is taught and explained, more songs are sung and the hour closes with all marching to the door, waving their hand to the teacher and each other and singing:

Our Sunday school is over, and we are going home.
Good-by, good-by, be always kind and true.

Such an hour must serve to implant in the baby minds a lasting impression of simple but eternal truths in a way neither taxing nor wearisome but, on the contrary, fascinating and delightful, for the exercises are, of course, brief and varied as befitting the restless spirits and tender age of the pupils. Parents and friends often accompany the children to the school and share with them the delights of the hour. These truths are, indeed, often taught at the mother's knee, but the "magic of togetherness" gives an added charm.

Under the prevailing system in most Sunday schools the primary department receives the children from the earliest age until eight or ten, but the teaching adapted to the maiden of ten is not easily comprehended and enjoyed by the wee lassie of four. If entrance into Sunday school be delayed until five or later two precious years of training are lost, hence the plea for a sub-primary department with this adaptation of kindergarten principles.

"WILL YOU BE GOOD?"

As I was walking on the outskirts of the town the other day I heard, behind a high board fence, the piteous sound of a child's crying, and a rasping voice shrilly reiterating between blows, "Are you going to be good? Now—are you going to be good?"

If I could have scaled the board fence I think I must instantly have acted the part of a well-equipped Society for the Prevention of Cruelty to Children. But the fence was invincible.

Now my helpless wrath against this mother was not because she was punishing her child, but because she had tied it up to that cruel stake of a promise to be good. What sort of time was that for a poor, shivering, overwrought creature to want to

be "good," much less to make the promise? Does not a sharp punishment naturally bring resentment? And when passion is working and seething in a little, unreasoning nature is that any time to insist on the sweet and heavenly grace of repentance?

O mother, if the little one, inheriting your sinful nature, has done wrong, has lied to you or disobeyed you, punish him by all means in whatever method God teaches you is best. Punish him gravely and sadly, let him know what it is for and drop the matter. Then in some happier time, some bedtime hour, with the little head on your bosom and the best instincts of the young heart in play, then ask your question if you choose: "Will you be good?" Such an asking may help the weak little one to a blessed answer.

God punishes us, when He must, severely enough, but O! blessed be His loving-kindness, He does not hold us under the lash until we promise "to be good." No. He waits for an answer to that question through days and nights of patience and love, "knowing our frame, and remembering that we are dust." Happy will our little ones be when we learn to punish them "like as a father pitieth his children." E. P. A.

HOME CULTURE CLUBS.

BY ADELENA MOFFATT.

In the *Century Magazine* for August, 1888, appeared an article on this subject written by their originator, Mr. George W. Cable, which defined the fundamental ideas, methods and functions of a movement which has recently completed its seventh year of successful operation. The last annual report shows an enrollment of fifty-four small fireside "clubs" with an average membership of about seven, the total membership being 404. Of these thirty-five are in Northampton, ten elsewhere in Massachusetts and nine in other States. All but eighteen of the total number meet in the homes of the members. These eighteen are mainly clubs of boys and young men and meet in a building provided for the use of members who have no home.

Five per cent. of the membership are engaged in farming, five per cent. are day laborers, nine per cent. are engaged in educational and professional callings, seventeen per cent. are college students (these are drawn mainly from the junior class of Smith College, who have in charge the classes meeting in the Home Culture Club House), eighteen per cent. are ladies at home and forty-six per cent. are employed in stores, counting-rooms and factories. The pursuits of the clubs are equally varied. Art, art history, arithmetic, astronomy, bookkeeping, botany, biography, composition, civil government, drawing, dramatics, economics, elocution, embroidery, French, geography, grammar, gymnastics, history, Italian, literature, music, penmanship, poetry, reading, sewing and travel have all been chosen by various clubs at different times during the past year.

The home culture clubs bring together in a mutually educative relation those who have had what are commonly called advantages in one direction or another and those who have had fewer. The extent and quality of these advantages do not enter into the question. In one club we find a group of college bred women reading French tragedy in the original text with an ex-college teacher. In another we find some

Italian laborers learning English from an American workman many years their senior. In still another we find a group of boys or young men who have forsaken the allurements of the street corner for the sterner joys of practical arithmetic and the fascinating tutelage of a bright young sophomore. The difference between clubs is a difference of degree, not of kind. All are home culture clubs, because all are working toward the same ends—the larger growth of the individual and the wider use of the home. They are animated by the same spirit of friendliness and willingness to share advantages.

As no real and lasting friendship can exist on a basis of one-sided benefits, a value of one sort must be exchanged for a value of another—the college graduate exchanges his knowledge of books, laws and usages for the workman's point of view and his knowledge of hard facts. A young woman who had been reading Bryce's *American Commonwealth* to and discussing current events with a small club of workmen found herself suddenly conspicuous in a conversation the following summer by the deference paid to her statements concerning a certain labor question then much discussed. One of the gentlemen, an elderly judge, said to her: "How does it happen that you are so well informed on this subject? You have brought up points which are not only true but also new. I have not seen them in the papers." She found that each of these points had been furnished by the working men in her Bryce Club.

Some clubs are composed entirely of educated people, some entirely of people almost illiterate, others of both. There is more than a sentimental value in this association. To many it is a grateful and proper guarantee of the democratic principle of the movement—a principle which must be included in any plan proposing to deal largely with Americans. Moreover, the man or woman of liberal education and opportunities may often like to know what occupies the thoughts of the man or woman who works silently in the deafening noise of the mills, while the latter looks with interest to see what the man who "ought to know" reads and does, and perhaps he reads the same.

This exchange is effected through the *Home Culture Club Letter*, a printed monthly record of work done in the clubs, sent by the general secretary to each member of every club. The material for it is gathered from weekly reports sent to the general office by each club on postal card blanks furnished for the purpose. These cards contain a report of the membership, attendance, names of books and number of pages read and the character of the work done in the clubs. Each club is an independent, self-governed body. It makes its own rules, selects its line of work and the amount it will do without interference from the central office, unless such intervention is specifically asked. It even decides the amount of money it will contribute to the general fund for printing, etc. All that the central office demands is that each club shall keep a record of what it does, to be sent at regular and short intervals to the central office, which holds itself in readiness to suggest, warn and encourage. It keeps in touch with new books, new movements and new methods likely to be of service. Beyond this its attitude is one of sympathetic non-interference.

The chief value of the clubs to the in-

dividual can be best indicated by quotations from club members and leaders. A mill girl writes: "We need other things than what we secure from our daily work. We need more food for profitable and wholesome thought." Another adds: "Some ask if we really do think; certainly we do. We are not like the machines at which we work. Here is where our club life may help us. . . The clubs are prized because in them we may often get advantages from those who know the things of which we wish to know more, but for one reason or another we could not get by any other way, limited as we are for time and means." And again: "True hospitality can be enjoyed in the home of the poor as well as in the palace of the rich, and it is one of the best uses of the home culture clubs that they bring about a greater exercise of hospitality. In the fullest and truest sense they bring brightness and rest into the homes of the weary."

A college girl writes: "Home culture clubs must influence our whole lives. We have known people face to face and hand to hand whose outward lives are different from ours but whose inner lives are essentially the same. They have a claim upon us. Faces will always look more individual, and we will always have a stronger sympathy with those who cry out against their abuses or whose minds are starving. It will be impossible ever to look upon the girls in a mill or store or the men shoveling in a ditch as mechanical parts of a class." A man past fifty said once in a private letter: "I have found in the home culture clubs that kind of work for others which I can do best. My best usefulness lies in the direction of helping others who are what I might easily have been."

The value to society at large lies in promoting a better understanding between rapidly diverging classes. A young working man said to an artist friend: "I've learned a good deal besides drawing from you. I used to feel awful bitter toward what you might call the upper crust, the aristocracy, you know. But since I've known some of them I feel different. Some'll float and some won't, and that's all there is of it. If I can't go all the time in the same society you do it isn't because anybody wants to keep me out because I work in a mill or because it's me. I don't know enough yet and I'm not refined enough. When I'm fit for it I'll be let in all right enough, if I want to go. Why, the other night at the annual meeting [of the home culture clubs] a very tony lady asked me what I read mostly, and when I told her Ruskin and Hawthorne and Emerson she said, 'Why, so do I,' and we talked for a long time, and she was just as sociable as could be and said she hoped we would meet again. Of course I know there aren't many like her, but so long as there are a few it don't make much difference about the others. Somehow it makes you feel a lot different."

It is no part of the home culture club plan to overturn existing social laws or precedents. It takes society as it finds it, but endeavors to make the best of it and put the best into it. Its motto is, "The private home is the public hope." It treats the home as the social unit and begins with the unit of the home, the individual. It does not seek the betterment of the home by any system of class legislation or general agitation, but by the quiet agency of indi-

vidual effort governed by individual preferences as to method and extent. It leaves the person seeking self-culture free to choose its direction, but asks him to bring into the home the atmosphere of his inspiring endeavor—in effect, to bring his club to the home instead of leaving his home for the club.

HE DIDN'T "WANT TO ENOUGH."

BY KATE UPSON CLARK.

A larger boy was scolding a smaller one, at the close of a summer vacation, because a certain task remained unaccomplished.

"You promised your mother," said this youthful mentor, with all the severity which marks his class, "that you would study your arithmetic at least fifteen minutes every day, and you haven't studied ten minutes all summer. You've had lots of time. Why didn't you do it?"

The little boy shuffled his feet and looked miserable. At last he whined, "I ain't had such an awful lot of time as you think. I wanted to get along in my 'rithmetic 's much as she wanted me to."

"You wanted to!" sniffed the young mentor, contemptuously.

"Yes, I did want to."

"You might as well not have wanted to. You didn't want to enough."

There was a fund of philosophy in that terse expression. What we want to do enough, we do. Plato says, "No man is willingly bad." We all want to be good—but some of us don't want to enough.

Most young people want an education. Some of them want it enough to get it at any cost. More do not want it enough to work hard for it.

Most parents want their children to be good, but comparatively few want it enough to labor in season and out of season for it, and to make their own lives a pattern for their children to follow.

Drunkards want to reform, but they don't want to enough. The creatures of the slums in a vague way want to be decent, but they don't want to enough.

Most of us want to have religion, "pure and undefiled," but we don't want it enough to pray and strive as those who will not let the angel go, except he bless. When we want it enough God will give it to us. How happy shall we be if we can create in our children that slakeless thirst for all high things, which will make them willing to work a lifetime through for satisfaction!

It is said that many people cannot want anything very much. They are weak and colorless in character, and take life as it comes to them, without much effort to change their condition. The capacity for wanting things, the most valuable which man inherits, is denied them. Do not repine if your boy shows early a marked desire for this thing or that, and even if he kicks and screams when his wishes must be thwarted. Thank heaven that he has the power to want thus vigorously. Only train this power so that he shall want the right things, and want them enough, and his success in life is assured.

A home where the Bible is never touched except to be dusted, where no prayer is ever voiced, where no mention is ever made of Him whose words have changed the course of empires—such a home is deserving of pity. It is nerveless and powerless for good.—D. O. Mears, D. D.

PERTAINING TO SCHOOL.

For inky fingers: Dip them in water and while wet rub them with the sulphur end of a friction match.

Do not allow children to use a common towel. If necessary to wash the hands during school hours ask the mothers to furnish the necessary articles and forbid an exchange of the same among the pupils.

Teachers never should ask the children to fold their arms in front, as this position develops a tendency to round shoulders. It is far better to place the hands occasionally behind the back, thus giving expansion to the chest.

A breakfast of wholesome and nourishing food is an indispensable outfit for the day's work at school. Fruit, properly cooked cereals, milk and eggs are a better basis of diet than too much meat and other sorts of stimulating food.

Quite young children should study only during school hours. For those who are older not more than an hour of evening study is advisable, and this should be divided into two parts, so arranged that fully half an hour shall intervene between the time of putting away the books and going to bed.

A teacher in one of the London schools, who took pains to explain to a class in physiology some of the marvels of the human organism, received this communication from an anxious parent:

Dear Miss: Please don't teach our Mary Ann any more about her inside. It ain't decent, and it sets her off her food.

Much interest has been awakened in Boston from the discovery that the death rate among school children in that city is higher than in London or Berlin. Various theories are offered in explanation, the most plausible being the spread of contagious diseases by the children of foreign parentage coming from homes in which unsanitary conditions prevail. It is claimed, too, that the schoolhouses are not properly cared for, and this agitation may lead to some plan of regular medical inspection that will prevent the present needless mortality.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

SUPPLEMENTARY TO THE INTERNATIONAL SUNDAY SCHOOL LESSON OF OCT. 7.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The account of Christ's rejection at Nazareth necessitates so much Bible knowledge for a full understanding of it that a teacher in the short time allotted her can give at best only the bare narrative. It is for mothers to fill in the background of the picture, that is, the references to the Old Testament and the explanation of what Christ meant by them and by Isaiah's prophecy which He read, and how it has been fulfilled by Jesus Christ wherever He has been accepted. A strong point is to bring out the great sin of the unbelief of the Nazarenes by contrasting their refusal to accept Jesus with the readiness of the widow of Sarepta to heed Elijah's word and Naaman's consent (after a little hesitation) to follow the advice of Elisha. Do not let the children anticipate that the occupation lesson has any connection with the Sunday school lesson. Let them have the pleasure of discovering this when you say, as if incidentally, that "Elias" and "Eliuseus" are the same as Elijah and Elisha.

Tell the children that we have two interesting stories today about a little boy and a little girl who lived a long, long time before Jesus came to earth. The Bible does not tell their names, but we may name them if we want to so that it will be easier to tell the stories. They must have Bible names, and we would rather take those that have some pleasant meaning. Parents in those days gave their

children names with special meanings. (Read over some of the proper names and their meanings from the back of a Teacher's Bible and let the children choose two names.) Show on the map where the little boy lived—Sarepta (Zarephath) on the Mediterranean coast, as far north of Mt. Carmel as the length of the Dead Sea.

Talk with the children about a drought. Explain how essential rain is for all life and how much suffering comes from lack of rain, as has been the case in our country this summer. In the warm climate of Palestine where little Nathan or Elizur, etc., and his mother lived a famine very soon followed when there was a drought. (Of course explain famine to little ones.) The king of that country was so wicked that God sent a drought upon the land. There was one good man whom God taught so that he could teach the people. He was called the prophet Elijah. Many of the people would not listen to the teaching of Elijah, but those who would were cared for by God as we shall see.

Read the story of Elijah, 1 Kings 17: 1, 8-24. Verse 15 shows that the widow believed Elijah at once. She knew that he was God's prophet or teacher, and so it would have been wrong for her not to have had faith in his word. Others died of hunger and the wicked king and his friends suffered, because they had refused to listen to Elijah when he tried to teach them about God. They were proud and thought themselves better than the prophet, who lived in so poor and humble a way, probably in a cave in Mt. Carmel.

The other story is about a little girl who lived somewhere near Mt. Carmel and was carried far away from her home as Daniel and Joseph were. But like them she remembered her God and was not afraid to tell others of Him. Elisha was the prophet whom she knew. God had taken good Elijah to heaven and taught Elisha to take his place. Read the story, 2 Kings 5: 1-17.

At first the rich Naaman thought, "How can a man who seems so poor and tells me to do so simple a thing as to bathe in his river cure a great general like me?" What if he had let his pride keep him from believing in Elisha? He would have died of his leprosy, as many did who might have been cured if they had gone to Elisha believing.

Read Isa. 61: 1, 2 and 58: 6 and 42: 7 and show how the good prophets, Elijah and Elisha, did these kind deeds for people. But the words were not said of them. Of whom were they said, and by whom, and when? Now ask the children to tell what they know of how people where Jesus lived received Him. As they tell the Sunday school lesson vs. 25, 26 and 27, having been explained by the two stories, will make the wickedness of the Nazarenes (vs. 28, 29 and 30) seem all the greater in contrast with the widow's faith and Naaman's belief and gratitude. Verse 22 shows that the people saw that Jesus was holier and wiser than any one whom they had ever heard. How could they be so proud and foolish as not to receive this gentle teacher? Nazareth was left without the teaching of Jesus just as many died of leprosy and of hunger in the time of Elijah and Elisha. It made the people of Nazareth very angry to be told that they were like those who refused to listen to the prophets, but they were a great deal worse. Jesus could read all that was in their hearts.

People now know a great deal more of Jesus than the Nazarenes did. They know how He loved them and died for them. If they refuse to love and serve Him are they not acting as the Nazarenes did? Are we like Naaman and the widow or like the Nazarenes?

Occupation for the hands.

Prepare for each child two new lead pencils, four large furniture tacks (with plush heads), and a strip of white paper muslin about six inches wide and eighteen inches long. Let the children put the tacks into the ends of the pencils, glue the ends of the cambric to

the pencils, write on the cambric Isa. 61: 1 and 2 and they have a representation of the Bible from which Jesus read which will be better understood and remembered than it could be from descriptions or pictures. Show how Jesus "closed the book" by rolling the two ends together toward the center.

WHAT THE LITTLE CHILDREN SAY.

A little Boston girl heard a letter read from her mother who was in Norway about the sun shining all night. "O," said she, "that must be Jesus' house, for there is no night there!"

One of them said, coming in from a walk, that he had found a new flower and gave as its name "sun of my soul"—but the little fellow meant *Solomon's seal*!

At another time the same student of natural history was told that trees from which the leaves fell in autumn were called *deciduous* trees. Soon after he noticed Pussy's hairs on the sofa and immediately said, "O, mamma, the cat is a deciduous animal, for here are her leaves!"

Margaret, who is a little over a year old, has been limited in her zoological knowledge to the three common domestic animals she had seen, until recently in the Catskill Mountains, where she is spending the summer, two performing bears came along. She shouted with delight and insisted on kissing them, but was much puzzled to know what they were. First she called them *meows*, then *bow-wows*, then *moos*. But when they at length stood up on two feet and walked around, she called out in a tone of disgust at herself for her stupidity, "O, man!"

There is a "best" to be got out of everything, but it is neither the best of place or possession nor the chuckle of the last word.—Mrs. Whitney.

The leading teachers of cookery and writers on Domestic Science use and recommend Cleveland's Baking Powder, as Mrs. Kiser, the Principal of the Philadelphia Cooking School,



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The Conversation Corner.



DEAR MR. MARTIN: I am sorry to say that I am not a reader of the Corner, but still I am "in it" with all the rest of the Cornerers. Though I cannot read I have plenty of sense and I hear what is going on every week in that very lively part of the *Congregationalist*, and I enjoy it as much as

any one. I must say, however, that I see nothing remarkable in what you said about me three or four weeks ago [Corner of Aug. 30]—why should not people keep their promises to me? I try to be obedient and honorable (at least when any one is looking at me, and generally at other times, too), and I expect like treatment. I know the gentleman who wrote about that wonderful talking bird; I have visited at his beautiful home in the country and had a delightful time—big fields to run in and several wide-awake cats to watch.

One thing in the Corner I can always understand—the corner of the Corner that has the picture, either General Washington, or the old man with the bald head, or the little Japanese girls, or the big, black fishhook, or the sailing vessel (*sloop*, do you call it?), and so I venture to contribute something in the same line. If you put in sloops, why not a *bark*? D. F. knows me well, and will do his best to make me fit in, even if he has to leave out some of your "copy"! Your sincere friend, PAN.

Come in, Pan—give us your paw! The little bronze dog on my table, the bright brass duck holding tightly a piece of sandpaper in his bill, and Kitty Clover himself behind me in an upholstered chair, all welcome you to the Corner—the latter, however, reserving the privilege of retiring rapidly after you are seated. Accept thanks for your handsome photograph—it looks exactly like you! I hope other members will take the hint and accompany their letters by their photographs, remembering that I have a Cornerers' album.

Pan is an English setter, "blue Belton," and was named for Pan, the god of shepherds and flocks. Looking into *The Classic Myths of Literature* to see what that has to say about him, I learn that Pan—the ancient Dryad, not the Boston dog—so terrified travelers in lonely woods that a sudden, unreasonable fright came to be called a *panic*. Did you know that before? I did not or, if I ever knew, I have forgotten it, which is the same thing.

Pan must have the credit of writing a very good hand—ought I say a very good paw?—although he is not the first letter-writer of his race. I have read within a day or two a printed copy of a letter written to Thomas Carlyle, signed, "Your obedient little dog, NERO." Perhaps if Pan should imitate the example of his brother-dog described in the following letter he might learn to read as well as write:

BOSTON.

Dear Mr. Martin: Do you think the Cornerers would like these two dog stories? One of the dogs lives in Medford. He has been to school regularly for two years. He graduated from the primary school and then from the grammar school. He belonged to a little girl who attended the school and stayed under her seat during school hours. When the bell rang for recess he would rise with the children, and when the second bell rang for the children to go out he would go too. He would stay out till the bell rang to call them in, would then go in with them and stay until school was done. When I visited the school the teacher called him up to her so that I could see him.

Some Medford girl ought to write as a composition a poem about this scholar. It might become as famous as

Mary had a little lamb—

the author of which, I believe, is still living in an adjoining town.



as to be as far as possible from Pan, else there will be a panic among the compositor-esses and their cases! [I am not used to having *must* said to me; I place the cat at the top of the column.—D. F.]

The other story is about a dog who has been staying in Williamstown the past two years. He is an English setter named Rogue, and is from Chicago. He came to Williamstown with a student, who is in college. [If it had been the Medford dog he might have entered college.—Mr. M.] There was a cat in the family where Rogue stayed, who had two little kittens. He would stand by their box [barrel?] and watch over them incessantly, and when he got a chance would fondle them as the cat did. He would try and get the family to go and look at them, keeping his eyes on the kittens every moment; he was as proud to show them as the old cat was. The cat washed his face as she did her kittens.

MRS. K.

Such an interchange of civilities between traditional enemies is a sign of good! Alas! after writing that I find a P. S. in the lady's letter:

I forgot to say in the story that one morning Rogue was found in the cat's box and the kittens were on the floor.

It has nothing to do with dogs or cats, but I must inform Cornerers who have applied for the O Hana San certificates, with coupons attached in the shape of Japanese memorial stamps, that the stamps are all exhausted, though I have a plenty of certificates left. I have written to Japan for more, but have not received any letter from the emperor yet. I suppose he and his subjects are very busy at present in carrying on that remarkable war with China. I hope to receive more, when they will be sent to all in order of application. You must remember, however, that I only promised them to "those who speak first." A considerable number spoke the first day after reading the offer, and one girl would not trust the mail but took the electric cars into town at once! One subscriber asked:

Is not *Orphanage* stock a bad investment since it can never get to pa(r)?

O, what are we coming to when not only illiterate dogs—see Pan's letter—but cultivated young ladies indulge in such frivolous play on words! It cannot be too severely condemned or punished. The lady need not, however, hesitate to invest. It is certain that there will be no farther calling for assessments and that the Mars just now dominating Japan will not mar the security of the investment.

GOLDFIELD, I.O.

My Dear Mr. Martin: I am much interested in O Sumi San and O Hana San, and inclose — cents for — shares of Okayama Orphanage stock. The Conversation Corner is the brightest one in the *Congregationalist*. [I warn D. F. not to leave that sentence out.—Mr. M.] A Japanese student lectured here a few weeks ago and wore the Japanese costume. He said that some ladies wanted to get the pattern of his trousers for a bicycle suit!

Yours sincerely, HARRIET P.

There! the girls on the piazza (birthday party) are having almost a panic over a big dog—but it is not Pan!

Mr. Martin

As the other story brings in a cat, also, I would thank D. F. to illustrate it by that picture of Puss in a barrel. He must put it at the bottom of the column, so

Some
Oatmeals
Are Bitter;

H-O ^{Hornby's} Oatmeal

Is Sweet.

Steam
Cooked
That's Why.

H-O { Hornby's } Company, N. Y.
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The cheapest,
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The Sunday School

LESSON FOR OCT. 14.

Luke 5: 1-11.

THE DRAUGHT OF FISHES.

BY REV. A. E. DUNNING, D.D.

Luke would have those whom he addressed understand the impressions which Jesus made on the people and how He made them, so that his readers might know who Jesus was. If we could condense into a few words the fourth chapter and so much of the fifth as is included in this lesson, they would read something like this:

Jesus came to Nazareth and preached, and His word amazed His townspeople. He came to Capernaum and preached, and by His word cast out demons and healed diseases, and the fame of Him spread through all that region. He trained His disciples to preach His word with power like His, and this is a specimen of the way He trained them. Then Luke gives the account of the draught of fishes. Jesus did three things described in this lesson which help to characterize His mission. We see:

1. *Jesus fishing for men.* The time was a week day morning in early autumn. The place was on the western shore of the lake of Galilee. The theme of His sermon was the kingdom of God, and the substance of His preaching Mark sums up in a single sentence, connecting it with this incident [Mark 1: 14-18.] The people crowded so close in their eagerness to hear Him that they interrupted Him and shut out others from the opportunity of seeing Him. How could He secure so great an audience on a busy morning? By going where they were and preaching what they wanted to hear in a way which won their confidence. His pulpit was the prow of a fishing boat, His sermon was the word of God, and His hearers were common people to whom He spoke in simple language.

His preaching was an object lesson to the disciples of the work which they were to do. Four of them, at least, were present—Peter, Andrew, James and John. They had been with Him, probably, much of the time for more than a year. Apparently, they had not as yet done any preaching. They were not yet prepared for this work. They needed but little knowledge of Jesus to invite people to come and learn of Him. Andrew and Philip began to do that the first day they met Him. But to preach His word as authorized disciples they needed the knowledge gained both by experience and by study. The need of ministers was greater then than now, and the emergency was pressing. But Jesus did not think a three years' course too long a period of preparatory training. This scene by the lake is one instance among many in which Jesus showed His disciples by example how and what to preach.

2. *Jesus showing His disciples how to catch fish.* When He had finished preaching He told Peter to try fishing. Peter understood that Jesus knew how to preach, but there is no reason to suppose he thought Jesus knew how to catch fish. But by showing His disciples His superiority over them in the business to which they had been trained, He inspired them with confidence that He could make them great missionaries.

There were good reasons against fishing at that hour. Night was the best time for that business. They had worked all night and had found that no fish were there. They had done their best at the best time, and in vain.

The only reason for fishing to put against these was that Jesus commanded it. The fishermen could hardly have gone to their work with much enthusiasm, for there were no signs to kindle it. They had never seen Jesus fish and they were depressed by a night of failure. Their only motive was a simple desire to obey their Master. "Nevertheless," said Peter, "at Thy word I will let down the net." Here is an instance where a word in the old version has richer meaning than that in the

new. The act of the disciples hinged wholly on the one word, "nevertheless." It is a good motto in times of discouragement. Many Christians seem never to escape from the idea that the value of their work for Christ is measured by the enthusiasm with which it is done. Yet no nobler service is rendered to Him than that which is undertaken, not with expectation of success, but simply because Christ has commanded it. Those who so serve Him have the moral muscle and purpose which insure the steady progress of His kingdom. The disciples could never have forgotten that resolve nor its consequences.

The result of their act of obedience amazed them. They saved their great haul of fish only by acting promptly and in harmony. There was no opportunity to discuss the matter till their work was done. Then Peter expressed their feelings. From his first appearance Peter becomes the leader of the disciples. His house Jesus makes His home. His boat Jesus uses for His pulpit. To him Jesus gives directions for the fishing, and, in their astonishment at what followed, Peter spoke for them all.

It was characteristic of the teaching of Jesus not to show His disciples their unworthiness by reproaching them for it, but by impressing them with His power and holiness. Peter's prayer was not meant to be a request to Him to leave them, but was a confession that they were not worthy of His company. When men feel this profoundly and yet see that He remains with them, they are ready to obey and trust Him, and they expect success. Those who labor at their calling in that spirit are being prepared to win others to Him. When one has learned to do the smallest service in the spirit of loving obedience to Christ, he is certain to be called to larger service.

3. *Jesus commissioning His disciples to catch men.* He did not merely send them to fish. They had been doing that all night. He sent them to catch fish, and when He commissioned them it was to catch men. Some tell us that when the gospel has been preached to all nations Christ will come again, whether or not men believe the gospel, and they have calculated just how many years it would take to bring in the consummation of the kingdom of God if every Christian would devote his life to proclaiming that Jesus Christ is the Saviour of the world. But Jesus instructed His disciples so to proclaim His message as to win the world to Him. "For God sent not the Son into the world to judge the world; but that the world should be saved through Him." A regenerated society is necessary to the complete salvation and continued safety of a single life.

The disciples' sense of unworthiness, awakened and deepened by the miracle, made them afraid to respond to His call. But He told them, "Fear not." We ought to feel fear in undertaking to fish for men for the kingdom of God. Failure in that work is loss irrecoverable. The business is more perilous than that of the physician, for it risks souls. But Christ's command overbalances fear. The disciples were not going into business for themselves. They had seen that in obeying His word they were not responsible for what was caught, but only for letting down the net and bringing to land what got into it. They had seen Him holding out promises of life and the people crowding to hear. He could put His word into their mouths and His spirit into their hearts.

"Come ye after me," Christ said, "and I will make you to become fishers of men." That summons means a larger sphere, larger life, larger vision. When He says, "Put out into the deep," that is the only safe thing to do, and when He says, "Thou shalt catch men," our obedient service can never be in vain.

"They left all and followed Him." That was the only path open to men who had felt their unworthiness and had come to know that Christ had bridged the gulf which sin

had made between them and God. They thus answered the most sublime call that ever comes to any one. Jesus calls all His disciples to the great honor of doing what He came into the world to do—bringing immortal souls into His kingdom. If what we have of property, implements, knowledge, human ties of friendship and love can be made useful in that business let us lay them at His feet. If not, let us cast them away and follow Him, and we shall receive "manifold more in this time, and in the world to come eternal life."

THE CHURCH PRAYER MEETING.

Topic, Oct. 7-13. Human Ownership or Stewardship: Which? Matt. 25: 14-30; 1 Cor. 4: 1, 2.

How far do our obligations as holders of property extend? Of what besides money are we stewards? (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 14-20. How Christ Helps in Our Daily Tasks. Col. 3: 12-17.

A beautiful poem of Matthew Arnold's tells of his meeting in East London, one hot August Sunday, in the midst of all its squalor, a preacher devoting his life to the poor. To him the poet says:

Ill and o'erworked, how fare you in this scene?

And the man of God replies:

Bravely, for I of late have been
Much cheered with thoughts of Christ, the Living Bread.

This is not poetic imagination, but plain, undisputed fact. Scores of people, toiling all day long at the loom, behind the counter, in the kitchen, or on the farm, know something about this help that comes to them in their daily tasks from the remembrance of the carpenter of Nazareth. The thought of Jesus calms the fever and flurry of their busy lives, makes heavy burdens lighter, disagreeable duties more endurable and uncongenial surroundings and companionships less irksome. How all this comes about is as difficult to explain as it is to account for the influence of one human being over another. Yet our religion would not be worth much to us if it were not so, if Christ were a reality to us only on Sundays and prayer meeting nights and a nonentity when Monday morning brings again the round of school and home and office cares.

Christ helps us in our tasks by enabling us to see that every bit of honest work a man does has a relation to the kingdom of God. So, as George Herbert says, such a common thing as the sweeping of a room may be done according to God's law and may ennoble the soul performing it. What an inspiration it is to think that the prosaic duties of every day may be necessary links in the chain of God's great plan for the world!

Then, too, it helps us to remember that Christ Himself knew a great deal about ordinary tasks. His life was not spent on the mount. It was not one round of preaching and teaching. He lived with common people and the probabilities are that in those thirty years at Nazareth he helped his father and mother in ways that a dutiful, obedient child would naturally choose. And besides this help that comes from the example of Christ we believe that He endows us with real power to do the things that fall to our hands and our brains to do. If we utilize to the utmost our own abilities, if we are thorough and active, He supplements our efforts and together we accomplish that which our unaided strength would be powerless to effect.

Parallel verses: Ex. 15: 13; Ps. 46: 1; 63: 7; Isa. 30: 15; 40: 31; Matt. 8: 20; Mark 9: 24; 16: 20; Luke 2: 51; Rom. 8: 26; 2 Cor. 5: 20; 6: 1; Phil. 4: 13; Col. 3: 3; Heb. 4: 16; 13: 6, 20, 21.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Encouragement for the C. H. M. S. It is with gratitude and joy that the C. H. M. S. reports a gain of nearly \$50,000 in the receipts of five months, April-August, of this year as compared with the corresponding months of 1893. The increase in contributions is \$19,851 and in legacies \$29,243, as will be seen from the following table:

	FIVE MONTHS.	
	1893.	1894.
Contributions.....	\$59,737.72	\$79,588.82
Legacies.....	66,574.02	95,817.46

Never has an increase of the society's resources been more heartily welcomed by its friends and perhaps never before has there been greater need of such encouragement and substantial aid.

Missionaries Safe. The editor of the *Missionary Herald* assures the friends of missionaries who are in China or Japan that they need feel no anxiety concerning the personal safety of our workers, although their work may be made more difficult, as the war will naturally turn the attention of the people away from spiritual things. The Chinese government has issued strict orders that special protection be afforded to missionaries, and a cable dispatch from Peking states that missionary families bound for China need fear no serious delay.

Hindrances to Frontier Work. Between the drought, the strikes and the unsettled condition of the people in many new Western towns, our home missionaries must cope with almost insurmountable difficulties. For months their letters have been fraught with pitiful tales of the effect of the business depression, and now we begin to read reports in the *Home Missionary* of the way in which the strikes have crippled and hindered the efforts of our frontier workers. It will probably be long before the work will be restored to its former basis. A missionary in Green River, Wyo., says: "But for this disastrous strike the outlook was cheering for our next communion. I had anticipated taking into the church a few on confessions and three or four by letter. But all is changed. Green River is being depopulated and people are leaving daily, so our membership is reduced to five." A Maryland pastor writes in a similar strain but with promise of a brighter future. He says: "Spiritual work seemed to be at a standstill in all the churches here. I had to stop our cottage prayer meeting on account of the excitement among the people. They have now gone to work at the old wages and I hope in time a better feeling will prevail and the church will be built up."

An African City Mission. Mention has been made in these columns of the good work begun by Mr. and Mrs. Goodenough, missionaries of the A. B. C. F. M., among the Zulus in the rapidly growing city of Johannesburg in the South African Republic. There are said to be thousands of Zulus from Natal and along the coast in Johannesburg, one mine employing 1,800 and another 2,000. Many of these natives have been trained in our mission schools. The *Missionary Herald* contains a portion of a letter recently received from one of these Zulus giving an enthusiastic account of the work opened in Johannesburg. He writes: "We have a nice chapel and on Sunday afternoon about 300 of the Natal Zulus are packed into it." These black people listen eagerly to the words spoken in their own tongue and, poor as they are, they know how to give generously, having raised about \$750 for their church. Now they want to build another chapel at the opposite end of the town.

Frederick Douglass, Dr. McKenzie, Dr. Lyman Abbott and Governor Greenhalge will be among the speakers at the A. M. A. meeting in Lowell, Oct. 23-25. Dr. C. H. Richards will preach the sermon. A good array of missionaries from the field will be present. The railroads make special rates. It is quite a number of years since the A. M. A. met in this vicinity and we anticipate a large gathering.

THE WORLD AROUND.

A Distinguished Convert. The colleges in India have sometimes been criticised because a large proportion of their graduates have not openly embraced Christianity. The Madras Christian College, therefore, points with pride to the recent conversion of one of its distinguished graduates, Mr. Ramanujam, son of the superintendent of vernaculars at the Christian College and Telugu translator to government. This educated young man, who has boldly come out as a Christian, graduated five years ago from the college, has taken the degrees of M. A. and B. L. and has lately been enrolled as a high court attorney. The step he has taken will no doubt cause much comment and may influence many other college bred Indians who have been impressed by the truths of Christianity to become Christians.

Liberal Italians. The report for last year of the work of the Evangelical Church of Italy mentions two events which are full of encouragement to Italian Protestants. The municipality of Rome has accepted the gift of a bust of Alexander Gavazzi and has decided to place it on the Janiculum Hill among the defenders of Rome. Thus one of the fathers of the Evangelical Church, five years after his death, is to be honored by the erection of a public monument in a Roman Catholic city. Hardly less astonishing is the erection in Florence, through the influence of a committee of eminent citizens, of a statue to Pietro Carnesecchi, one of the sixteenth century reformers who was burned by the Inquisition. The erection of two statues is but a little thing, but it is a straw which shows which way the wind blows.

China and the Chinese. A correspondent of the *Christian Commonwealth* reports an interesting interview with Rev. James Legge, professor of the Chinese language and literature in Oxford. Professor Legge went out in 1839 under the auspices of the London Missionary Society, settling in Hong-Kong. Having spent thirty-four years among the Chinese and made their language, religion and institutions a life-study, Dr. Legge is authority on all matters concerning the Celestial Empire and is well qualified to advance opinions in regard to the future of the Chinese. Comparing the two races, Dr. Legge says the Japanese are more impressive, more genial, more progressive, but, in his opinion, they do not equal the Chinese in mental or bodily strength. He pronounces the theory that the Mongolians will be the people of the future to be "all nonsense," and says the Chinese are very unlikely ever to develop into a warlike people. With regard to the present war, Dr. Legge thinks China has to fear an internal insurrection more than a defeat by Japan. Concerning Christian missions in China, this eminent scholar says: "No doubt the Scriptures have been widely circulated and missionary activity has stimulated both Confucians and Buddhists to more earnestness in maintaining their principles, but that the nation has as yet been greatly moved by the diffusion of Christianity I do not think. Christianity has made most headway in the three lower classes—agriculturists, mechanics and merchants—although it has made many converts from among the literary class. The increase of converts has been rapid. I have seen the number of professing Christians grow from units to tens of thousands."

CHRISTIAN ENDEAVOR NOTES.

A vote has been passed by the Orleans County Union of Vermont that every society belonging to the union should give \$25 for mission work in the South.

Among the Endeavorers of Australia, Bible study is exceedingly popular, and the plans of our own American Institute of Sacred Literature are widely used.

The delegates who went to the Cleveland Convention from Allegheny County, Pa., lately enjoyed a delightful reunion, at which about 500 persons were in attendance.

The first prison society of Christian Endeavor, organized four years ago, has enrolled since that date more than five hundred members, and has accomplished a notable work in a very difficult field.

A society recently formed in the First United States Artillery at Fort Hamilton, N. Y., has been heartily welcomed by the commanding officer, who wrote a letter expressing his thanks to those who were the means of starting the work.

At the seventy-five meetings held at the Brooklyn Navy Yard during the first six months of this year the average attendance of sailors was 110 and of visitors forty-three. Sixty-six of the societies in the city have shared in sustaining the work, some member of the special committee in charge of it being present at every meeting.

It is the custom of the Galesburg District Union of Illinois to give a banner to the society judged to have made the best general record for the year. The society now holding the banner reported, in addition to what had been done along other lines, that the amount of its offerings for missions showed an average of \$4.86 from each member.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, SEPT. 28.

The leader, Mrs. S. E. Herrick, drew a lesson from Psalms 46 and 47 as to the stability of God, and said that we should ask for our missionaries the old-fashioned gift of faith that will enable them to stand fast in the midst of difficulties. An unusual number of ladies from distant branches were present and two of them presented greetings. Miss Mary Stevens of the Springfield Branch said that their ladies were seeking larger gifts and to interest those not yet in sympathy with the work of the board. Miss Anna C. Edwards of Northampton spoke of signs of increasing efficiency in Hampshire County Branch. The going of Mrs. Holden to the foreign field from one of the Amherst auxiliaries had aroused much interest in that vicinity. Miss Edwards asked prayers for Mt. Holyoke College that the students may be earnest workers for foreign missions.

Miss Gilman from Maine brought greetings from the Kennebec Conference and told the following touching story: Seven years ago diphtheria entered a country parsonage in Maine and for a week the father and mother and little child were in an agony of suffering and anxiety. God took the child to Himself, and just before he died he asked that his money might "go to tell little children about Jesus." The money went for the support of an evangelist in India, and as a result there is now an "Arthur" Church in that place with thirty earnest members—a light in the surrounding region.

Mrs. Charles Billings spoke of the ordination in Eliot Church, Newton, of Rev. David Herrick as a missionary to India and his marriage to Miss Dency T. M. Root, a missionary of the Woman's Board. The charge given to Mr. Herrick at his ordination by Dr. N. G. Clark was mentioned as most powerful and inspiring. Mrs. H. D. Noyes told of a missionary friend from Burmah who was a long time in great suffering in a hospital and who being asked, "How can you bear it?" replied, "It has been beautiful, I have had so much time to become acquainted with God."

Mrs. Frederick Green from Van, Turkey, gave greetings from the workers in that city. Dr. Grace Kimball is doing most valuable work, although she has not yet received the permit from government for full medical practice for which she is seeking. Miss Fraser has been successful in the care of the boarding school and a day school in another part of the city. Her burdens will be much lightened the coming year by the aid of Miss Elizabeth Huntington, who went to Van in the early summer.

Miss Child gave notice that Friday, Oct. 5, has been appointed as a day of prayer for the treasury of the board. It will be largely observed by the constituency of the board and the topic mentioned will form the subject of the meeting at the board rooms on that day.

Literature

BOOK REVIEWS

TRILBY.

George du Maurier's latest novel, which was finished as a serial in the August *Harper's*, has elicited in nearly equal measure extraordinary praise and severe censure. Occasionally, however, with these discordant voices hurdling about one's ears, the sound of a calm, dispassionate judgment is heard, which will doubtless become clearer when the present noisy tumult of criticism has subsided. The reasons why the story has carried the public by storm are not difficult to find. The style is brilliant and fascinating, the drollery inimitable, the characterization original and artistic to the last degree. The scene is laid in Paris, and no one, unless it be Victor Hugo, has drawn cleverer pictures of the gay French capital. The focus of interest is an artist's studio in the Latin quarter, occupied by "three, nice, clean Englishmen," who fraternize with Trilby, "a washerwoman, a figure model and heaven knows what beside," on a footing of *camaraderie* peculiar to the profession. Modern art students frankly admit that the same conditions exist in Paris today, and the staunchest defenders of Trilby may be found among their guild.

It is in the analysis of these four characters and the relation which they sustain to each other, together with the delineation of Svengali, "an Oriental Israelite Hebrew Jew," a musician of despicable traits, that Du Maurier's masterful genius chiefly manifests itself. For each is a living, breathing personality, not a mere creation of the imagination. What a rollicking, unconventional life they lead—Taffy, the big, burly, warm hearted Yorkshireman; Sandy, blithe and merry, spouting Scotch ballads and painting impossible toreadors; and slender, winsome "Little Billee," faultless in dress, aesthetic in taste, pure in heart! The last is an exquisite portraiture, whether seen earnestly at work with graybeards in the Paris studios or receiving homage in London drawing-rooms after fame had placed the laurel on his brow. Trilby is represented as remarkably beautiful and as possessing all womanly virtues, except chastity, in the superlative degree. Remembering her parentage, her mother being a profligate and her father a notorious drunkard, though a man of liberal education, a Fellow of Trinity, it is easy to condone her sins and to understand how she entered, with easy good nature and almost infantile innocence, into immoral relations with artists. But there comes a time when, through the power of Little Billee's pure love for her, she awakens to a sense of shame and realizes her unfitness to become his wife. This and her desire to assuage the grief of his mother, who is overwhelmed at the thought of her beautiful boy marrying a French *grisette*, lead her to flee precipitately from Paris, thereby breaking Little Billee's heart and showing rare power of self-sacrifice. Taffy, too, is violently in love with her, though he disguises the fact better than his ingenuous young friend. Subsequently Trilby appears in the rôle of a famous prima donna, singing through no power of her own but under the hypnotic influence of the demon Svengali, whose wife she is reputed to be. There is a dramatic scene when his death breaks the spell. Trilby, tuneless and wholly unconscious of her ex-

periences while under the evil charm, retires to Little Billee's elegant home, where his mother, his sister and his artist friends vie with each other in tender ministry to her needs.

It is in the ethical points involved in the story that its chief defects appear. Trilby's character is overdrawn and inconsistent. No woman having shown such genuine self-loathing on account of sin, or capable of giving up the man she loved from a sense of personal unworthiness, could possibly speak in such insouciant fashion of her past life in the face of her approaching death. In real life one emerges from the baptism of repentance with the moral vision clarified rather than obscured. Nor is she quite the babe in innocence that the author depicts, for she herself says: "I knew all the time I was doing wrong." The impression constantly made upon the reader is that her girlish frolics are simply commensurate with boyish sowing of wild oats. Heaven forbid that we reach the standard of equal purity for men and women by degrading the level on which the latter now stand instead of elevating the plane for both. Another blemish in the book is the slur cast upon religion in the caricature of the English rector and in causing Little Billee's mother to offer Trilby cant for comfort in her dying extremity. [Harper & Brothers. \$1.75.]

HISTORY.

No man has won greater attention and confidence in recent years in treating subjects connected with American history than Dr. John Fiske. He has expressed the relations between causes and effects in such clear and forcible language that even those unfamiliar with history could appreciate in some degree its philosophy and interest themselves in its study. In preparing a *History of the United States for schools* [Houghton, Mifflin & Co. pp. 474. \$1.00], he has added to the many volumes written for that purpose not only a text-book of rare excellence, but a book remarkably readable considering the extent of the subject and the necessary limits to its treatment. An admirable feature is an arrangement of topics, suggestive questions, directions and topics for collateral reading by Dr. Frank A. Hill of Boston. These are appended to each chapter. The volume is illustrated by many portraits, other pictures and maps.

It is interesting to note the different ways in which different men approach the same subject. In the volume just mentioned Dr. Fiske begins his history by a chapter on Ancient America, in which he includes an account of American Indians, and follows it with early voyages of discovery and the causes which led to the voyage of Columbus. D. W. Montgomery, author of *Leading Events of American History* [Ginn & Co. pp. 426. \$1.00], a book with the same purpose, begins with Columbus, and the account of the Indians comes in after they have been discovered. This may serve to illustrate the differences between these two school histories. This, too, is an interesting book, written in a simple, direct style, bringing out in bold relief the chief facts. The questions, principal dates and list of books are placed at the end of the volume. The book is amply illustrated.

The Story of South Africa [\$1.50], by Mr. George M. Theal of the Cape Colonial Civil Service, is the most recent issue of the valuable *Story of the Nations* Series, published by G. P. Putnam's Sons. It is a story which

the same author has told with greater fullness in a more pretentious work recognized as the standard authority on the subject. But in this book we have the substance of all that one needs to know, and it is a record well worth reading but not altogether creditable to the European nations or the Christian peoples, which have either driven out the natives or subjected them to slow extinction. Its later chapters are full of pregnant significance. Under the hand of Sir Cecil Rhodes a nation of great wealth and future influence is springing up in the new continent, one to which Great Britain must give a long leash or she will lose it.

MISCELLANEOUS.

My Lady Rotha [Longmans, Green & Co. \$1.25] is Stanley J. Weyman's latest historical romance. It has all that life, sweep of action and fidelity to history which his former stories have shown, but it transfers the attention of the reader from France to Germany, to the contest which Gustavus Adolphus waged for Protestantism on German soil, and to the fierce hatreds and ardent loves of the nobility and peasantry. In Mr. Weyman we have a writer of historical fiction of highest rank.

The Familiar Letters of Thoreau [Houghton, Mifflin & Co. \$1.50], edited by Frank Sanborn, with an introduction by him and valuable explanatory notes, will be most welcome to the rapidly growing circle of Thoreau's admirers at home and abroad. Here we have not only the revelations of one who knew nature and her mysteries as few men have, but also the homely Yankee wisdom, human sympathy and good sense of a typical New England individual, who was fortunate enough to cast his lot in an ideal community where he was blessed with friends that gave him courage to live his life of plain living and high thinking. Here we have woven in with the letters the thread of facts respecting Thoreau which no one could furnish as well as Mr. Sanborn, and we are given as a frontispiece a portrait of Thoreau—in bas relief by Ricketson—which is lifelike, honest and not trimmed down to the conventional.

RELIGIOUS.

The Gospel Story of the Life of Christ is two volumes bound in one. In the first Jerome Travis has arranged each of the four gospels in succession, with interspersions of references to the other gospels, so as to provide for the reading in chronological order, so far as the compiler is able to indicate it, the life of Christ. The King James Version is used. There is an index of events. The second volume is an arrangement by Rev. Dr. C. H. Beale of the gospels in a continuous narrative, with the same chronological order, while accounts which are repeated are given in small type in parallel columns. The Revised Version is used. The arrangement in both cases is ingenious and helpful. Accompanying this volume is a suggestive map, mounted on roller, in which the attempt is made to trace the journeys of Jesus and to locate the places of all His recorded doings and sayings. At this time, when Sunday schools everywhere are studying the life of Christ, both the book and the map will be especially useful. [Lansing, Mich.: Beacon Publishing Co. With map, \$1.50.]

THE MAGAZINES.

The September *Fortnightly Review* [\$4.50] is notable for Karl Pearson's trenchant attack on Lord Salisbury's recent presidential

address before the British Association, and for Mrs. E. Lynn Linton's savage diatribe against Prof. Henry Drummond and his *Ascent of Man*. An anarchist, Charles Malato, gives intimate revelations of the *personnel* of some of the leading European anarchists, and the admirers of Walter Pater will enjoy the appreciative article by Lionel Johnson.

The October *Popular Science Monthly* [\$5.00] publishes a strong defense of the modern game of football, by Prof. E. L. Richards of Yale. James Sully continues his valuable studies of Childhood, giving attention this time to The Questioning Age. Prof. W. H. Hudson of Leland Stanford, Jr., University has a suggestive article on Poetry and Science, written from the standpoint of an evolutionist.

The October *Harper's* [\$4.00] is notable for the first of Richard Harding Davis's studies of the Streets of Paris, with illustrations by C. D. Gilson. Those interested in the new game of golf—new in this country, though ancient in Scotland—will enjoy Caspar W. Whitney's illustrated article on Golf in the Old Country. Owen Wister, Brander Matthews, Thomas Nelson Page and a new author, Mrs. B. F. Mayhew, contribute fiction, and Richard Burton and J. Vance Cheney poetry.

The *Bibliotheca Sacra*, with its October number, takes a new departure. Mr. Z. S. Holbrook of Chicago begins with this number to edit a department of Christian sociology, and he contributes the first article, which bears the above title. He believes that the study of the subject compels careful investigation of the teachings of Christ, and that those teachings, properly interpreted, are a safe and sure guide to the solution of social problems. In his sociological notes Mr. Holbrook condemns Pullman and ably defends compulsory arbitration in cases where differences occur in business in which the public is a silent partner, though in private business he does not believe compulsory arbitration is possible. Mr. Holbrook writes with vigor and confidence, which give promise of much interest and value in this department. Among other important articles are two strongly conservative ones on The Inspiration of the Bible by Professors Warfield of Princeton and Osgood of Rochester theological seminaries.

NOTES.

—Barrie, since he has married, has given up smoking.

—Hon. Chester Holcombe will soon publish a book on China.

—Rev. Dr. Stalker ere long will issue a work on Jeremiah: The Man and His Message.

—Rev. James Legge, LL.D., the great Chinese scholar of Oxford, will soon begin to write his autobiography.

—Agnes Repplier has been much honored by the London literary folk. Andrew Lang gave a dinner in her honor.

—It is a welcome announcement of the Scribners that the *Life and Letters of Dean Stanley* will be issued in a new and cheaper edition.

—George W. Smalley has edited the letters of Mr. Lowell written to him and to others while Mr. Lowell was in England, and they will be published soon.

—Ex-President McCosh of Princeton College has written his recollections of his busy, influential life, but the work will not be published until after his death.

—Mr. James Payn says that his average annual income during the past thirty-five years has been \$4,500. He has been a prolific author and active journalist.

—George Moore says his story, *Esther Waters*, grew out of his reading the following sentence in an English paper: "It's all very well to talk about what we suffer from servants, but do not let us forget what servants suffer from us."

—Dr. A. Conan Doyle's next collection of stories will weave in the color and action of the profession which Mr. Doyle formerly practiced. They will be called *Round the Red Lamp*, a red lamp being the trade-mark of the English country surgeon's office.

—A delicate tribute to the power of woman is revealed in the settlement of Rudyard Kipling at his wife's old home, near Brattleboro, Vt., and F. Marion Crawford's purchase of a fine property near Hanover, N.H., his wife's birthplace, where it is said he will build a spacious residence and spend his summers.

—The new Boston Public Library has now within its walls the library of President John Adams, which he gave to his fellow-townsmen of Quincy in 1822. Few people have consulted the collection in Quincy, and with the consent of the Adams family, the valuable collection is now placed where it will be consulted oftener and appreciated. The collection numbers about 2,750 volumes, many of them presentation copies, most of them annotated by Mr. Adams. Marshall's *Life of Washington*, presented by the author, is one of the gems. The early governmental reports contained in the collection will supplement the unsurpassed collection of such documents owned by the Public Library.

—The daughter of Ralph Waldo Emerson recently had to endure hearing an English fellow of University College, lecturing at the Oxford summer meeting of university extension students, tell his auditors that the Pilgrim Fathers of New England

went forth under no strong religious impulse, they had no special desire for a larger freedom, they did not desire to found any permanent colony, they were not the real founders of the United States. What were they? Simply a set of poor laborers, living in their minister's back garden at Rotterdam, who, wanting work and better wages, consented to be exploited by a syndicate of London capitalists, who engaged them under a seven years' contract.

And yet the man pretends to be an authority on the history of the English colonies in America.

—Meissonier's last will and testament has just been made public. It contained the following codicil, dated Jan. 1, 1884:

In the secret cupboard in the wainscoting of the large studio there may be some money which my children will necessarily take, but I conjure them, if they wish to avoid remorse for having failed to respect the wishes of their father, to place all the letters and all the papers which they may find shut up there, without reading them, in a box, which they will seal with a seal and which they will convey in my name to the library of the institute, only to be opened thirty years after my death.

—Harper & Brothers apologize in the October *Magazine* to J. McNeill Whistler, the artist, for publishing that portion of *Trilby* which Mr. Whistler asserts is a caricature of himself, and they pledge themselves to excise from the story in book form all of the text or illustrations that are objectionable to the sensitive Whistler. The objectionable matter was published in the March *Harper's*.

BOOKS OF THE WEEK.

Roberts Bros. Boston.
MOLIÈRE. Translated by Katharine P. Wormeley. Two vols. pp. 324 and 331. \$3.00.
A MONK OF THE AVENTINE. By Ernst Eckstein. pp. 196. \$1.00.
THE LITTLE LADY OF THE HORSE. By Evelyn Raymond. pp. 275. \$1.50.
A SAINT. By Paul Bourget. pp. 82. \$1.00.
JOLLY GOOD TIMES TO-DAY. By Mary P. W. Smith. pp. 281. \$1.25.

Houghton, Mifflin & Co. Boston.
CŒUR D'ALENE. By Mary Hallock Foote. pp. 240. \$1.25.
FAMILIAR LETTERS OF HENRY DAVID THOREAU. Edited by F. B. Sanborn. pp. 483. \$1.50.
SWEET CLOVER. By Clara L. Burnham. pp. 411. \$1.25.
THE PEARL OF INDIA. By M. M. Bailou. pp. 335. \$1.50.

Cong. S. S. & Pub. Society. Boston.
THE DAYS OF PRINCE MAURICE. By Mary O. Nutting. pp. 370. \$1.50.
FANNY'S AUTOBIOGRAPHY. By Mrs. M. E. Drake. pp. 276. \$1.25.

James H. Earle. Boston.
A MARTYR OF TO-DAY. By Rev. J. H. Ross. pp. 180. 90 cents.

Lee & Shepard. Boston.
LITTLE MISS FAITH. By Grace Le Baron. pp. 174. 75 cents.

Ginn & Co. Boston.
HOMER'S ODYSSEY: Books V.-VIII. Edited by Prof. B. Perrin. pp. 186. \$1.50.

D. C. Heath & Co. Boston.
PHYSICAL LABORATORY MANUAL. By H. N. Chute. M. S. pp. 213. 80 cents.

Plymouth Publishing Co. Boston.
HOW TO GET WELL AND HOW TO KEEP WELL. By T. A. Bland, M. D. pp. 202.

Charles E. Brown. Boston.
SOCIALISM: THE FABIAN ESSAYS. Edited by G. B. Shaw. pp. 218. 75 cents.

G. P. Putnam's Sons. New York.
QUITS. By the Baroness Tautphoeus. Two vols. pp. 427 and 421. \$2.50.

The Writings of THOMAS PAINE. Edited by Moncure D. Conway. Vol. II. pp. 523. \$2.50.

VENICE. By Alethea Wiel. pp. 478. \$1.50.
CICERO AND THE FALL OF THE ROMAN REPUBLIC. By J. L. Strachan-Davidson. pp. 446. \$1.50.

SIX MONTHS IN THE SANDWICH ISLANDS. By Isabella B. Bishop. pp. 423. \$2.25.
THE ARTIFICIAL MOTHER. By G. H. P. pp. 31. 75 cents.

A HUSBAND OF NO IMPORTANCE. By Rita. pp. 186. 50 cents.

AN ALTAR OF EARTH. By Thymol Monk. pp. 223. \$1.00.

THE ARIEL SHAKESPEARE: *Henry VI., Parts 1-3, Timon of Athens, Troilus and Cressida, Titus Andronicus, Cymbeline, Coriolanus, Pericles, Poems, Sonnets, Glossary.* Twelve vols. \$9.00.

Charles Scribner's Sons. New York.
CZAR AND SULTAN. By Archibald Forbes. pp. 381. \$2.00.

WHEN LONDON BURNED. By G. A. Henty. pp. 403. \$1.50.

IN THE HEART OF THE ROCKIES. By G. A. Henty. pp. 353. \$1.25.

RAYNSHORE. By Henry Kingsley. Two vols. pp. 296 and 291. \$2.00.

COSTUME OF COLONIAL TIMES. By Alice Morse Earle. pp. 264. \$1.25.

THE CHAFING-DISH SUPPER. By Christine Terhune Herrick. pp. 112. 75 cents.

Thomas Y. Crowell & Co. New York.
FAMOUS LEADERS AMONG MEN. By Sarah K. Bolton. pp. 404. \$1.50.

THE ABBE DANIEL. By André Theuriet. pp. 204. \$1.00.

THE BUILDING OF CHARACTER. By Rev. J. R. Miller, D. D. pp. 273. \$1.00.

Thomas Whittaker. New York.
EASTERN CUSTOMS IN BIBLE LANDS. By H. B. Tristram, LL. D. pp. 262. \$1.50.

TWO KNIGHTS-ERRANT. By Barbara Yechton. 60 cents.

A MATTER OF HONOR. By Barbara Yechton. 60 cents.

Macmillan & Co. New York.
A CORNER OF CATHAY. By Adele M. Fielde. pp. 286. \$3.00.

THE TEMPLE SHAKESPEARE: *A Midsummer Night's Dream, The Merchant of Venice.* Two vols. pp. 112 and 131. 45 cents each.

D. Appleton & Co. New York.
RACE AND LANGUAGE. By André Lefevre. pp. 424. \$1.25.

ABANDONING AN ADOPTED FARM. By Kate Sanborn. pp. 185. 75 cents.

Funk & Wagnalls Co. New York.
JOHN BROWN AND HIS MEN. By R. J. Hinton. pp. 752. \$1.50.

Charles L. Webster & Co. New York.
JOHN BULL & CO. By Max O'Rell. pp. 319. \$1.50.

J. B. Lippincott Co. Philadelphia.
A BAD LOT. By Mrs. Lovett Cameron. pp. 340. \$1.00.

THE OLD, OLD STORY. By Rosa Nouchette Carey. pp. 496. \$1.00.

A. J. Tafel. 1011 Arch Street, Philadelphia.
BREAD FROM STONES. pp. 135. 25 cents.

PAPER COVERS.

D. C. Heath & Co. Boston.
L'ABBE CONSTANTIN. By Ludovic Halevy. Edited by Thomas Lodge, Ph. D. pp. 156. 30 cents.

American Citizen Co. Boston.
PENITENTES OF THE SOUTHWEST. By Rev. A. M. Darley. pp. 50. 25 cents.

American Academy of Political and Social Science. Philadelphia.
THE REFORM OF OUR STATE GOVERNMENTS. By Gamaliel Bradford. pp. 47. 25 cents.

The Johns Hopkins Press. Baltimore.
ENGLISH INSTITUTIONS AND THE AMERICAN INDIAN. By Prof. J. A. James, Ph. D. pp. 50. 25 cents.

Non-Partisan National W. C. T. U. Cleveland.
TEMPERANCE TEACHING FOR BOYS AND GIRLS. By Mrs. H. M. Ingham. pp. 88. 25 cents.

MAGAZINES.

September. *FORTNIGHTLY—GODEY'S—NEW ENGLAND KITCHEN—HAYLAND—MEDICAL AND SURGICAL REPORTER.*

October. *HARPER'S—SCRIBNER'S—ST. NICHOLAS—FALL MAIL—LIPPINCOTT'S—ROMANCE—CASSSELL—CHURCH AT HOME AND ABROAD.*

News from the Churches

PASSING COMMENT.

We are constantly hearing of sacrificers like that which a Michigan pastor was willing to make, and yet ministers are not seldom accused of being mercenary!

If the Western church which has forty-seven candidates waiting to be heard does not succeed in finding a good pastor it will not be because the range of choice was small.

Several instances are reported of pastors in the region of the recent forest fires who spent whole Sabbaths with their congregations in fighting the flames. Members of those communities must feel a new respect for ministers who proved themselves capable of battling bravely against the material as well as the spiritual foes of humanity.

The passing away in the same week of two of Boston's most honored Congregational laymen, both of whom have served with distinction in the diaconate, leaves a gap which we trust younger men will in due time come forward to fill.

Civic duties and responsibilities seem to be favorite themes with pastors, and news pours in from North, South, East and West of determined efforts to purify local conditions.

Many a man will read of the modern conveniences provided in the new Beverly chapel with a longing that his own church might possess banqueting hall, cloak and coat rooms, lavatories and the like luxuries.

GENERAL ASSOCIATION OF WASHINGTON.

The sixth annual meeting of this association convened at Colfax, Sept. 18-20, with Rev. George H. Lee of Seattle as moderator. Since the organization of the association the number of churches has increased from forty-five to 117; the church membership has grown from 1,000 to 4,569 and the number of families from 800 to 4,500. The money raised on the field to meet current expenses has increased from \$11,000 to \$58,000, and benevolent contributions from \$1,114 to \$9,648. The narrative of the churches given by the registrar indicated progress in all lines of Christian work, the number of revivals reported and additions to the churches on confession exceeding that of any past year. Forty-one new Sunday schools had been organized, making over 200 carried on under Congregational auspices.

Hon. J. A. Perkins, in his address of welcome, made appreciative reference to the late pioneer missionaries, Rev. Drs. Eells and Atkinson. Rev. Dr. L. H. Hallock's sermon from John 16: 13 was one of interest and power. President Bryan of the Agricultural College, Pullman, gave a helpful address on Higher Ideals. Christian education, as represented in the academies and college, received fitting recognition, especially the work of Whitman College.

The missionary meeting, under the auspices of the Woman's Board, was enthusiastic and impressive. Rev. A. Smith of China took as his theme Mission Work in China, Mrs. Bailey spoke on Home Missions—Plans of Work, Dr. Eells on Work Among the Indians, Superintendent Bailey on Work in Washington, and General Missionary Walters on The Church Building Society. The Christian Endeavor movement was given a large place in the program, and the testimonies to the efficiency of the societies were numerous and hearty. The general theme, The Bible, was presented in able and scholarly papers, on The Doctrinal Section of Galatians and The Inspiration of the Bible as Evidenced Chiefly by Its Present Inspiring Power, by Rev. Messrs. E. L. Smith and William Davies. The time given to devotional themes was productive of spiritual refreshment. Our faith in the feasibility and Christian duty of the evangelical denominations of the State jointly framing a code of principles by which they agree to abide, in regard to the forming of new churches in fields already occupied, was reaffirmed, also an expression of gratitude was voiced for the prac-

tical denominational unity illustrated at Spokane, by which the Westminster Presbyterian Church and First Congregational became united as the Westminster Congregational Church, with a former Methodist as their successful pastor. The pastor and people of Colfax sustained their reputation as royal entertainers.

J. E.

AN INTERESTING WEEK IN CLEVELAND.

An echo of the Parliament of Religions was heard in Cleveland last week on the occasion of the dedication of a magnificent house of worship by a prominent Jewish congregation. One evening of the dedication week was given up to a fellowship meeting, at which fraternal addresses were made by leading ministers from Episcopal, Methodist, Unitarian, Baptist, Disciple, Presbyterian and Congregational churches. So far as known this is the first time that such a service has been held in a Hebrew synagogue. The motto of the program was, "Have we not all one Father, hath not one God created us?" And the congregation of Jewish and Gentile worshippers who crowded the great building joined in both song and responsive service in the Psalms of David. The young rabbi, Moses J. Gries, ever since coming to Cleveland has been actively interested in all matters of good citizenship, and has sustained the most fraternal relations with the churches and ministers of all denominations. In the new temple he proposes to work along institutional lines, with a reading-room, library and educational classes. The Congregationalists were represented on the program by Rev. C. S. Mills and President Charles F. Thwing, D. D.

The good citizenship movement in Cleveland continues to gather force. Sept. 23 was observed in many churches as Temperance Day, on the request of the Christian Endeavor Union and the Epworth League, and a great many strong sermons were preached in pulpits of all denominations, including some Roman Catholic churches. The necessity of separating municipal government from State and national politics was almost universally emphasized. On Monday the city was startled by a mysterious murder, under the very shadow of the City Hall. A well-known business man, the general passenger agent of the Valley Railway, was found dead in a secluded area in the very heart of the district against whose high class saloons and infamous houses Rev. William Knight so recently aroused public indignation. The murder was committed within a few hundred feet of a public school building, and though pistol shots and a woman's screams were heard at eleven o'clock at night the occupants of the saloons and lodging houses, which opened on the area, say that such sounds are so common there that they made no effort to discover their cause. The body was not found till daylight and had then been robbed of all valuables. The police have so far found no clew.

The public schools have opened the year with an attendance which surprised even those who are most enthusiastic about the growth of the city. The Central High School was so crowded that no work could be done, and school had to be adjourned for a week until other quarters could be found for the unexpected overflow.

The Congregational people of Cleveland, Oberlin and surrounding towns came out in force to welcome Rev. L. L. Taylor to the pastorate of the historic Plymouth Church of Cleveland Congregationalism Sept. 27. It was the largest council ever called in Cleveland, and every church and individual invited, with but two exceptions, was present. Mr. Taylor's clear statement of his doctrinal and ecclesiastical views met with hearty and unanimous approval. He enters on this important work with the enthusiastic loyalty of Plymouth Church and the most sincere and cordial welcome of the sister churches and his brethren in the ministry. Mr. Taylor's two older brothers, Rev. William R. Taylor, D. D., of

the Brick Presbyterian Church of Rochester, N. Y., and Rev. Prof. Graham Taylor, D. D., of Chicago Theological Seminary, took prominent part in the public exercises. Mr. Taylor was brought up in the Dutch Reformed Church, of which his father was for many years a distinguished minister. He comes to us directly from the First Presbyterian Church of Colorado Springs. He is thirty-four years old and evidently has the qualities which make an enthusiastic and efficient leader. A large congregation was present at the evening exercises, and the occasion was, in attendance and denominational interest, one of the notable events in local Congregational history. Both of Mr. Taylor's brothers remained in the city to attend the Friday night prayer meeting and tell the people of Plymouth Church the story of the Brick Church of Rochester and the Fourth Church of Hartford. Prof. Graham Taylor remained over Sunday and addressed the Y. M. C. A. and preached in Plymouth pulpit.

Pilgrim Church celebrated Rally Day by organizing two new departments, a pastor's Bible class and an Intermediate Endeavor Society, the latter starting with forty-nine members. Lakewood church has voted to secure plans for a new building at once, and has appointed energetic committees to canvass for funds. Brooklyn church is being greatly blessed by a week of special services, led by State Evangelist Rev. A. T. Reed. The church is one of the oldest in this part of Ohio, and is taking on new life under Rev. J. W. Hargrave's efficient leadership. It is admirably located to meet the enlarged opportunities which have come with the annexation of Brooklyn Village to the city. I. W. M.

HEROISM AT THE FRONT.

Rain at length has fallen in Nebraska, clearing the air of dust and putting an end for a season to the scorching heat. Now that we can go out and look about without danger of being dried up and blown away, we can see more clearly and think more calmly.

As a result of the drought the loss which seemed so stunning at first is indeed great, but much is left for which to give thanks. That the cornfields of a great commonwealth, which three years ago yielded 210,000,000 bushels, should be dry and bare seems almost incredible. Here and there are limited areas where there is a partial yield, but the great corn crop of the State is a failure. In some sections the wheat crop has been fairly good. Sugar beets, while smaller in size, contain a larger amount of saccharine matter to the ton than usual. Much of the stock can be cared for, although in many places the country is being stripped of its young cattle and hogs, a loss which no figures can express, and in the southeastern part of the State there is a fair crop of fruit. Homes are left and farms are deserted, but brave hearts and true souls remain to battle with the difficulties and, we trust, to overcome.

No such year of perplexity was ever experienced here in church work. In the famous grasshopper year of 1874 the State had only a population of about 300,000 and the Congregational churches numbered only sixty-five; now the State has a population of 1,150,000, and the Congregational churches number 190, of which 120 are on the home missionary list. The financial panic of a year ago, affecting the resources of all our benevolent societies, left us at the beginning of the present year a much smaller amount of home missionary money than usual. Pastors' salaries, therefore, suffer both from decreased local support and less of home missionary aid.

But the pressure of the times is developing a pluck and heroism worthy of the hour. Pastors are reducing their salaries \$100 and more, and the people are bestirring themselves in every conceivable way to do their part. In one frontier field, where only a small amount of local support can be raised, friends of the pastor, who had been a lawyer before he was in the ministry, suggested that he should

take the office of county attorney, which would occupy but little of his time and bring a fair salary. So intensely interested were they in the matter that they made a canvass of the whole county and made sure of his election in case he were willing to run. But, owing to his personal aversion to entering into politics, he declined the offer, not that he felt that a minister should have no part in public affairs, but that his influence as a servant of Christ would be stronger were he not a candidate for office.

In an adjoining parish, where an effort was under consideration by the superintendent to unite the church with another, thus freeing the pastor for another field, one of the members of the church, who had lost all his crop but about 200 bushels of wheat, wrote to the superintendent stating his circumstances, but pledging to provide for the pastor's board for one year. His appreciation of the pastor's faithful efforts and the need of his staying longer had aroused in him a new spirit of self-sacrifice. Both of the pastors alluded to will remain.

Sometimes a gleam of humor lights up the situation. In one church, where the officials and the superintendent were discussing the situation and there was still quite a margin between what could be raised and what was needed for the pastor's support, it was finally suggested to the pastor by one of the trustees that he would have to take the balance of his salary in jack rabbits. The farmer trustee agreed to furnish seventy-two rabbits, another member of the board was to shoot them, and a third one was to deliver them. In other cases there are pledges of feed for the pastor's horse, chickens for the family, etc.

It is expected that through the combinations of churches which will be made every church will be supplied during the year, although in many cases the service at present will be on alternate Sundays. If there was ever a time when the churches of the East should bear in mind the interests of our home missionary work it is surely this year. There is a hopeful feeling throughout the State in regard to next year's crops. Quite large areas are being brought under irrigation. The magnificent exhibits at the State fair this week show what the possibilities of the State are in an off year; and while some people have left the western part of the State many of them will return with the coming spring, and all interests will go forward as usual.

It is a good year for the women's societies of our Eastern churches to emphasize the importance of the home missionary boxes of family supplies which brighten up so many home missionary homes. Put in a few extra books this year for the missionary, who will have no money to buy. Don't forget a package of tea and coffee. Put in some dried fruit, and remember the little ones of the missionary with something for Christmas. If in addition to the usual offering to the society any church would like to send a special contribution where it will bring joy and light, write to the superintendent or the secretaries at New York.

NOTES FROM IOWA.

A marked feature of the work this season is the revival of churches which had been looked upon as dead, or at any rate inactive. Garnaville and Elkader in Northwest Iowa, Mondamin and Blencoe on the Missouri River are examples. These fields are now asking for pastors. Throughout the State the churches are in a good condition for the autumn work. A larger number than usual are supplied with pastors, in spite of the hard times and the severe drought. The State Home Missionary Society employs two evangelists and one pastor at large. In every way, save financially, its efforts are successful. Having already borrowed \$5,000 to meet the expenses of the last three months, the society has announced that it will not increase its obligations but cast its burdens directly upon the churches.

It is hoped that further appeals will be unnecessary and the funds needed will be furnished.

In Sioux City a people's mission has opened. It is in the heart of the west side. It occupies a hall erected by a German society last year as a dancing hall. Owing to the failure of the society to meet its obligations, the company which furnished the lumber offered the building as a place for a mission, free of rent. Rev. R. W. Jamieson of the Mayflower Church has taken the lead in the new movement, and with the aid of the S. S. and Publishing Society a prosperous Sunday school has been started and evening services have been maintained. Mr. K. A. Burnell, by visiting from house to house, has rendered efficient aid to the enterprise. The Secular Press speaks of the work as having brought about "a striking change" in the region. The Webster City District Association will hold four missionary rallies in as many different places in October. A day and two evenings will be given each meeting, at which all our benevolent societies will be represented. From these missionary mass meetings much good is anticipated. R.

CONFERENCES AND ASSOCIATIONS.

CT.—The Farmington Valley Conference was held at Collinsville, Sept. 25. The topics were: What It Costs to Pray, Sunday Observance, The Call of the Times to a Higher Christian Consecration, The Present Outlook for the Kingdom. The addresses and papers were of a high order. The popular interest in these conferences is increasing.—The Middlesex Conference held its meeting at Haddam Sept. 25.

O.—The Puritan Conference met in Akron, Sept. 25, 26. The questions discussed were: Why Do Not More Men Unite With Our Churches? The Effects of Multiplied Organizations in Our Churches, The Test of Church Membership, Are the Principles of the Anti-Saloon League Practicable? and How can We Retain and Interest Our Boys?

IO.—The Council Bluffs Association held a meeting at Onawa, Sept. 25, 26. Rev. J. T. Marvin of Anita preached the sermon. Topics discussed were: Revivals and Revival Methods, The Fruits of the Saloon, Our Mission to This Generation, The Church for the Times, Christianity a Restraining or a Propelling Power—Which? All the speakers emphasized the need of a missionary and evangelistic church.

At the meeting of the Dubuque Association in Shell Rock, Sept. 18-20, addresses were made on Home Missions, Foreign Missions, Sunday School Work, Systematic Giving, and Ministerial Relief. Other subjects were: The Teaching Function of the Church, Endeavor Work and Church Music.

CAL.—The Santa Clara Association met, Sept. 11, 12, in Pacific Grove. The themes discussed were: Conditions of Church Membership, Child Piety, Christian Endeavorers and the Church and The Coming Kingdom in California. Though every church in the association has felt the hard times, all have grown spiritually and numerically.

NEW ENGLAND.

Massachusetts.

BOSTON.—The Pilgrim Association, that vigorous young society in which ministers and laymen belonging to Boston churches meet once in two months, intends to signalize the initial gathering of the autumn, Oct. 16, by having as its guests General Martin, chairman of the police commissioners, and Mrs. Lincoln, who has waged such sturdy warfare against the iniquities in our charitable institutions. There will be a large attendance to greet these notable persons.—The Congregational Sunday School Superintendents' Union grows apace, under the inspiring leadership of President Shumway and his associates. The vestry of Berkeley Temple was well filled last Monday evening at the October meeting. The subject discussed was the Sunday School Concert, which was opened by Mr. John Herbert, with five short addresses following on assigned phases of the topic. So large a gathering every month of men engaged in this important department of church work is a great power in Boston and vicinity.

BOSTON.—Park Street. After more than three months of enforced vacation the doors were thrown open again last Sunday. The interior of the upper part of the building has not been altered, but the introduction of steam heat and of a new system of ventilation add much to the comfort of the auditorium, while the three new stores in the basement will, when completed, change its outward appearance somewhat.

Dr. Lansing's morning sermon was preceded by a brief talk about the changes in the church, and in the evening he preached on The Pitfalls Confronting Boston's Students.

SOMERVILLE.—Broadway. The young ladies' missionary society is holding a series of interesting missionary lectures, such speakers as Rev. J. H. DeForest of Japan, Rev. W. G. Puddefoot and Rev. G. H. Gutterson, as well as teachers from the Hampton Institute and returned foreign missionaries having been secured.

LOWELL.—Mr. Moody has notified the churches of his acceptance of their joint invitation to conduct a series of meetings as soon as the necessary arrangements can be made.—Evangelist George S. Avery has just closed a helpful series of gospel meetings at the John Street Church. Quite a number have been led to confess Christ.

ROCKLAND.—Rev. F. A. Balcom resigned his pastorate in August, to take effect Nov. 11, at the expiration of five years of labor. The church, however, on Sept. 27, voted not to accept his resignation by a large majority. Mr. Balcom had accepted a call to East Douglass, the change being deemed wise on account of his health.

LYNNFIELD.—Rev. H. L. Brickett has been dismissed from a successful pastorate of twelve years over the associated churches of Lynnfield Center and South Lynnfield. During his service both churches have been greatly strengthened. New chapels have been added in each place and the church property much improved. He has been an enterprising and valued citizen and leaves with the regret of the whole community to assume the pastorate of the church in Marion, Mass.

BEVERLY.—Dane Street. The beautiful new chapel given by Mr. A. N. Clark, in memory of his wife and son, was dedicated Sept. 24. The building contains not only a chapel proper, but a parlor, library, social-room, kitchen, lavatories, coat-room and banquetting-room as well, all conveniently arranged and tastefully furnished. The edifice seems admirably adapted to modern uses.

WEST NEWTON.—Second. Mr. J. Eliot Trowbridge, the well-known musician and composer, has resigned his position as organist and director of music after fourteen years' service.

LEOMINSTER.—Rev. and Mrs. G. R. W. Scott were given a reception by the church on the twenty-fifth anniversary of their marriage. A large number of Dr. Scott's former parishioners were present, as well as several visiting clergymen and G. A. R. men from Fitchburg. A purse of money and a wedding cake were presented to Dr. and Mrs. Scott.

Maine.

CUMBERLAND MILLS.—Warren celebrated its twenty-fifth anniversary, Sunday, Sept. 30. Five of the six pastors who have served the church were present and shared in the services—the venerable Elijah Kellogg, J. E. Fullerton, E. S. Tead, E. M. Cousins and David Martyn, the present pastor. The morning sermon was by Rev. E. S. Tead, the historical sermon by Rev. E. M. Cousins, the evening addresses by Rev. Messrs. Fullerton and Kellogg. The following evening was given to a Congregational social, participated in by four neighboring city churches representing as many denominations. The entire anniversary was unique and stimulating to renewed activity and spiritual zeal. The present membership of the church is 260, the Sunday school 517, while 300 families belong to the parish and the Y. P. S. C. E. has 141 members.

BANGOR.—The churches which are usually supplied from the seminary are arranging with the students. No man is permitted to supply oftener than every other Sunday at the same place. I. A. Flint and W. H. Mousley will supply at Lincoln till May, 1895. S. E. McGeehon will supply at East Bangor and Essex Street for the seminary term. Hugh McCallum will continue to supply at Freedom and C. W. Fisher, Jr., at Sandy Point. F. K. Ellsworth will occupy the pulpit at Blanchard once a month. P. E. Miller will supply at Kenduskeag haff of the seminary term. Robert Morson will preach every other Sunday at Veazie. F. H. Baker will supply at Vassalboro and Riverside and Mr. W. J. Minchin at Amherst and Aurora.

RICHMOND.—The church edifice has been repaired at a cost of \$1,200, and was rededicated Sept. 2 with interesting exercises, the history of the church being given by Mr. W. H. Sturtevant and the sermon by the pastor, Rev. G. C. DeMott. In the evening Rev. Mr. Clifford of the Methodist church preached to a large audience.

Rev. Charles Whittier, general missionary, has visited the churches of Southern Washington County in order to supervise the work of the students. He will be in Aroostook County for a few weeks in October.

New Hampshire.

NASHUA.—*Pilgrim*. The installation of Rev. R. A. Beard, D. D., Sept. 27, was an event of great interest. In early life Dr. Beard was a lawyer, but after five years of successful practice at the bar felt irresistibly called to the pulpit. His wide experience in the West, where he has served as president of Fargo College and home missionary superintendent in Washington, will be of value in his new field in the East.

A chandelier for electric lighting has been put into the vestry at Rochester.—A movement is being made looking to the reopening of the church at Newmarket and the engagement of a regular pastor.—The church edifice at South Newmarket had a very narrow escape from the flames in the late conflagration.

Vermont.

BENNINGTON.—*Second*. Services in dedication of a window placed in the chapel by Col. Olin Scott in memory of his three children occurred Sept. 23. The principal parts were an address of presentation, unveiling the window, acceptance by the trustees, response for the Sunday school and an address by the pastor, Rev. C. R. Seymour. It is the intention of Colonel Scott to leave a trust fund to take permanent care of the window or replace it in case of breakage. A portion of the chapel has been recently remodeled to accommodate large classes of young gentlemen and ladies. These rooms, with the main chapel and parlor, now accommodate four distinct grades of pupils. It is proposed to pass pupils from one grade to another by examinations.

BRANDON.—The Vermont Branch of the Woman's Board held its twenty-second annual meeting Sept. 26 with a large attendance. The reports were encouraging, the receipts of the past year having been \$7,115. Miss Kyle represented the Woman's Board, and Mrs. Merritt of China and Miss Blakely of Turkey made interesting addresses. Mrs. Governor Ormsbee read a paper on Samoa, based on her own experiences there. Mrs. Professor Perkins of Burlington contributed a paper on Proportionate Giving.

Several women evangelists have been rousing the Vermont churches to new life and attracting large numbers of non-church-goers to their meetings, which in some instances have been held in towns having had no services for years. Miss L. Hartig has just closed her work in Royalton and South Royalton and goes to Essex Junction, while Miss M. D. Moffatt has met with much success in North Pomfret, numerous conversions having been reported. Misses A. C. Billings and Etta Miller are to continue their services in Marlboro and a special call has come for Misses Nelson and Harmon to go on with the good work in Troy. Large audiences have been gathered in this town and there is hope that the old church may be re-established and a working organization effected.

Connecticut.

HARTFORD.—*Windsor Ave.* The Christian Endeavor Society has taken the lead in a strong agitation for "no license" and is receiving much public support and sympathy.—*First*. Vesper services, which have been suspended during the summer, are about to be resumed. Dr. Lamson gives these meetings, whose attendance rivals the crowded evening services of the Fourth Church, a strong evangelistic tone, and the results are shown in increased congregations at the regular services of the church. The Self Help Club of Warburton Chapel, the church's mission on the East Side, is about to open a first-class cooking school, under the instruction of Miss E. M. Chapman, a graduate of Pratt Institute. The chapel now maintains two libraries, a sewing school and other industrial activities.—*Asylum Hill*. A recent midweek meeting was devoted to a discussion of the temperance and license questions. Much interest was aroused.

PUTNAM.—A service of recognition in honor of Rev. W. L. Beard and his wife, who are to leave directly for mission service in China, was a recent event of note. The principal address was given by Secretary Daniels.

NEW HAVEN.—*Dwight Place*. An organization called the Dwight Place Men's Association has recently been formed. It is practically a Sunday evening club, its object being to promote interest in and attendance upon the Sunday evening services, as well as to increase the efficiency of the church. The pastor, Dr. J. E. Twitchell, alternates his own discourses to his people with addresses by other preachers and well-known laymen.—*First*. The doors are again opened for service after being closed during the summer for extensive repairs. Meanwhile the congregation has been worshipping with the United Church. A home missionary rally was held with Dr. Munger's church, Sept. 26, under the management of Rev. C. W. Shelton. The prin-

cipal speakers were Mrs. Caswell and Rev. W. G. Puddefoot.—*United*. The men of the congregation have been organized to aid in establishing and supporting a Sunday evening service. It has been impracticable to sustain such a service for some years, but it is hoped that this popular method may succeed.

MIDDLE STATES.

New York.

BUFFALO.—*Fitch Memorial*. A notable feature of the recognition services was the presentation of a communion service by the Ladies' Society of the First Church. The new church is a memorial of Frank Fitch, only son of Dr. F. S. Fitch, and the recognition services were held on the third anniversary of his death.

WELLSVILLE.—The work is prospering finely under the pastoral care of Dr. E. A. Leeper. While the church edifice has been undergoing reconstruction, services attended by large audiences have been held in the theater.

WINTHROP.—Rev. W. H. Brokenshire has freely devoted his services to this church for six weeks. A debt of \$167 has been raised and a discouraged church placed upon its feet.

Pennsylvania.

KANE.—During the summer this church held vesper services on Sunday afternoon, with printed programs, special music and a twenty-minute sermon by the pastor, Rev. C. A. Jones. A Sunday school rally and convention was held in September.

WILKESBARRE.—*Third*. This new church, organized last month, is at the south end of the city, in a locality in much need of church privileges, and is under the leadership of Mr. E. G. Heal. Already large congregations are in attendance.

THE SOUTH.

North Carolina.

TRYON.—Rev. Alpheus Winter has issued an interesting pamphlet describing the advantages of this place as a health resort and the opportunities of those seeking health in a dry, elevated but warm climate to make a living. He has no pecuniary interest in the matter, but will be glad to reply to inquiries.

THE INTERIOR.

Ohio.

ASHTABULA HARBOR.—*Finnish*. Special services have recently been held, the pastor, Rev. Franz Lehtinen, being assisted by Rev. Messrs. K. F. Hendrickson of Chicago Seminary and Andrew Groop of Fitchburg, Mass, probably the only Congregational ministers—with perhaps a single exception—in the United States who speak the Finnish language. Mr. Lehtinen has done faithful service here for five years, and his church is greatly cheered by the results. It is under the care of the Ohio H. M. S.

Illinois.

EDELSTEIN.—The new church has laid the corner stone of a neat edifice to cost \$2,500. There is much enthusiasm in this semi-rural community over the building of the house. The contagion so affected one man, who has not entered a church for many years, that he gave a cash subscription of \$50.

Indiana.

PORTER.—This new church is prospering and maintains the only English-speaking service in the town. Mr. Smith preaches on alternate Sabbath afternoons at Lake Station and Furnessville and Sunday schools are maintained at both places. A Ladies' Aid Society has been organized at Porter and is doing effective work.

TERRE HAUTE.—A series of union meetings is being held under the evangelist, J. W. Chapman. A movement is on foot to establish a civic federation for the purpose of unifying sentiment and action against the wide-open forms of evil in gambling and race-track vices.

Michigan.

GRAND RAPIDS.—*Holland*. This church voted to disband, called a council, paid all debts, gave its communion service to the church in East Grand Rapids and dismissed its members to other churches.—*Second*. In view of the decreased financial ability of his people, owing to the closing of factories, Rev. J. T. Husted voluntarily offered to relinquish one-tenth of his salary, but the church officers refused to permit him to make the sacrifice. Large audiences and a brave spirit characterize the church.—*South*. Half a dozen candidates for the pastorate have recently been heard and forty-seven others are said to be ready for an opportunity to preach on trial.

Wisconsin.

SHEBOYGAN.—C. H. Frazer, who was expelled from the ministry of another denomination, and was later dropped from the roll of the Elgin (Ill.) Association, in which he had gained membership

without proper credentials, continued for a time to preach to this church. The Sheboygan Herald of Sept. 2 says he has departed from that town, leaving an indebtedness of about \$1,000, and intimates that he has proved his unworthiness there in other ways than this.

THE WEST.

Minnesota.

MINNEAPOLIS.—*First*. The first of a series of monthly good citizenship meetings was recently held. In the future these meetings will be under the auspices of the C. E. Society.

ST. PAUL.—*Park*. The Milton Street Branch is in a flourishing condition. Miss Nellie Hanson has been secured as a worker there, and is to organize an industrial school. A Sunday evening preaching service is held regularly. It is hoped that a church will result from this mission.—*Olivet*. Rev. H. A. Risser of Winona will regularly supply the church while pursuing special studies at the State University.—*People's*. Rev. E. H. Fenn has become assistant pastor.—*Bethany*. Rev. W. B. Miltard closes his work Oct. 1. The church will maintain a preaching service mornings, giving the Sunday evenings to the C. E. Society, and will not call a pastor at present.

ROCHESTER.—The church has purchased a parsonage. Rev. and Mrs. J. F. Taintor gave an opening reception to their people.

WADEN.—As a result of special meetings held recently, under the leadership of Rev. D. M. Hartough, 300 persons signified their desire to become Christians. Twenty-nine have already been received into the church.

EDGEWATER.—Rev. E. Carter has completed his fifth year and has consented to remain another, despite the removals and consequent decrease of salary. He has done valuable work in securing a church building and parsonage.

At the State Association these names were recommended for the corporate membership of the American Board: Rev. G. R. Merrill, D. D., Rev. E. P. Ingersoll, D. D., Rev. C. E. Wright, President Northrop and Mr. Woodbridge. These delegates to the National Council were chosen: President Strong, Rev. G. H. Wells, D. D., C. E. Dyer and Mr. Huntton.—A Swedish church has been organized at Monticello by Rev. L. Wideman, and has expressed the wish to be received into the Congregational Conference.—A company of Swedish Christians has been gathered at Winona, with an attendance at prayer meeting of twenty-five and at preaching service of fifty, and have called Rev. A. Anderson, a recent graduate of Chicago Seminary, to be their pastor. The movement is of promise and a church organization in the near future is expected.

—Rev. G. S. Evans is conducting preaching services at Tyler, a Danish community near Lake Benton, where our church is nearly extinct on account of removal of American families. A Danish minister in the future is hoped for.—Rev. G. F. Morton, Brainerd, has held services in a country community seven miles from Aitken, with a quickening of the Christian people and the desire for a church.—Mr. C. F. DeGroff of Marietta has developed work at Nassau, an out-station, with the prospect of a church organization.—Union revival services are being held at Lake Benton, Mr. C. N. Hunt of Minneapolis assisting. Much interest has developed.

Kansas.

The church at Carson dedicated its house of worship Sept. 9. The sermon was preached by Secretary C. H. Taintor.—Stafford church dedicated its new edifice the same day. Rev. L. P. Broad delivered the sermon. Both buildings are free from debt.

The last number of the *Congregational Telephone*, published for fifteen years at Manhattan, contains the announcement that it has been consolidated with the *Open Church* of Salina. The failing health of the editor and publisher, Rev. R. D. Parker, has compelled him to resign the work to younger and stronger hands. He has done through his paper splendid service for the Congregational churches in Kansas, which is gratefully appreciated.

Nebraska.

OMAHA.—The Ministers' Meeting, Sept. 24, was devoted to the consideration of home missionary matters. The mission work of the city was found to be making good progress and much is hoped from the coming of Mr. W. H. Irvine to take charge of the Pilgrim Chapel and Park Vale missions. Great interest is felt also among the Omaha pastors in the movement for municipal reform. Dr. Duryea spoke on this subject recently before a large audience at the Y. M. C. A. room, and Rev. J. G. Powell is taking a prominent part through the Y. P. S. C. E. forces of the city.

SARATOGA.—There is much rejoicing at the news of a grant made by the C. C. B. S. to enable the

church to enlarge its building and move it to a better location.

BLAIR.—This church, without a pastor since July, has been maintaining its church services as well as prayer meeting, Sunday school and Y. P. S. C. E. The ladies are active in missionary work and the young people are specially interested in the mission in Japan where Miss Nellie Wainwright, the daughter of Dr. G. W. Wainwright, is stationed. Mrs. Wainwright has charge of an active juvenile mission band. The church responded generously to the appeal of Superintendent Bross, Sept. 23, for the State home missionary work.

VERDON.—When Mr. J. L. Fisher of Oberlin Seminary came to this church last May it had been without a pastor for a long time and its forces were somewhat scattered. Mr. Fisher's untiring energy, faithfulness in pulpit and pastoral work have brought the people together again and work is moving forward.—The church at Crawford, entering upon its second year, makes an advance upon its own subscription and asks less aid from the H. M. S.—Special services at Enstis, in which the pastor was assisted by Rev. V. F. Clark, have been productive of good results, and several persons have united with the church.

PACIFIC COAST. California.

CHULA VISTA.—The dedication services of the new church edifice occurred Sept. 9. Rev. T. C. Hunt preached the sermon and Rev. S. A. Norton gave the dedicatory address. The building was at first intended for a lecture-room, but the plan was enlarged and improved until it grew into a church, tastefully finished and capable of seating over 200 persons.

Los Angeles Congregational Union and friends had a delightful outing at Echo Mountain, near Pasadena, about the middle of September.

Oregon.

PORTLAND.—First. Rev. G. R. Wallace has spoken plainly in recent sermons of church members who rent buildings for immoral purposes and make profit by collusion with saloon-keepers, gamblers and houses of ill repute. He declares that the roll of membership of the First Church will be carefully scrutinized, and if those guilty of these things are found there they will be removed from membership. No church can prosper which does not purge itself of such disgrace.

Washington.

SPOKANE.—Pilgrim. This church and that in Hillyard have each been the recipients of fifty hymn-books from Dr. J. D. Kingsbury of Bradford, Mass. The latter church has secured two lots for a building.

OTHER CHRISTIAN WORK.

The evangelistic service at Music Hall last Sunday afternoon was addressed by L. P. Rowland, formerly secretary of the Boston Y. M. C. A., and well-known as a successful evangelist throughout the State and in Michigan and Chicago. He has just returned from five months' absence abroad, during which time he attended the World's Y. M. C. A. Convention. He is ready and qualified to address audiences hereabouts, as he is likely to remain in New England for the present.

The next biennial meeting of the International Young Men's Christian Association is to be held at Springfield next May.

The first district convention of the International Christian Workers Association will be held in Rochester, N. Y., for six days, beginning Oct. 25, and the second at Syracuse, N. Y., in November. They will have the same general character as the previous annual conventions, abandoned for the present. Further information may be obtained of Rev. John C. Collins, New Haven, Ct. The work of Rev. H. W. Pope, associate secretary, is being greatly blessed among the churches.

The seventeenth annual report of the Pacific Garden Mission, Chicago, founded by the late Col. George K. Clarke and carried on by his widow, shows that the attendance has been from three to four hundred week day evenings and between five and six hundred Sundays. This is larger than in any preceding year. The number of those seeking to become Christians varies from five to twenty-five every evening, and no meeting has been held during the year at which some one has not professed conversion. On Sunday services are held from early in the morning till nearly midnight. Bible study under a competent instructor, a Sunday school, a gospel wagon, which carries a band of music and a company of enthusiastic believers into the more hardened portions of the city, special visitation to the inmates of the jail, a medical mission and dispensary, with free baths and missionary work on the part of trained nurses, and a crime preventing

agency are the chief instrumentalities by means of which the marvelous results of this mission are secured. While still crippled by lack of means, it is gratifying to notice an increasing number of persons who contribute to its support.

[For Weekly Register see page 455.]

FROM COLORADO—A REVIEW AND FORECAST.

BY REV. JAMES B. GREGG.

The year 1894 will be memorable in the annals of Colorado as having witnessed a great development of the gold-mining industry, the Cripple Creek war, a lawlessness of administration on the part of the chief executive of the commonwealth unparalleled in State history and the bestowal on women of the elective franchise. It is to be hoped that the year may be further signalized before its close by the defeat at the polls of probably the most erratic and law-defying personage that ever has occupied a gubernatorial chair in America. There is good reason to expect that this devoutly to be wished for consummation may ensue.

Governor Waite is neither a fool nor a knave. He is an exceedingly clever party manager. Though there was so much dissension in the Populist ranks before their convention met that many predicted that he could not be renominated, out of nearly 400 votes cast in the convention he secured by the shrewdest wire-pulling all but eight. Because he is neither fool nor knave, but an apparently sincere fanatic, intensely partisan, wily, adroit, exceedingly obstinate and teeming with vagaries, so that nobody knows where he is going to break out next or what opprobrium and financial discredit he is going to bring upon the commonwealth, he is as dangerous a man to be clothed with the power of a governor as could well be conceived.

He has already inflicted such incalculable injury on the monetary interests of the State that nearly all the men of business experience and intelligence are arrayed against him. His strength lies in the mining districts and the back country, and he will undoubtedly secure there a large vote. But it seems certain that a great many who voted for him two years ago, when he was an unknown man, will not vote for him this fall, now that his character is known. There will be a Democratic ticket in the field, but one leading Democratic lawyer in the State has declined to accept a nomination on that ticket for the Supreme Bench on the ground that the crisis is too serious to run any risk of the election of a Populist judge, and many leading Democrats frankly announce their intention to vote this year the Republican ticket. "Anything that is honorable to beat Waite," voices the general feeling in both the old parties.

One happy result of this political situation is that the Republican ticket is remarkably strong. Men of unexceptionable character and of ability have been selected as nominees. The candidate for governor is a new man in Colorado politics, but has made a favorable impression. He is a graduate of Yale and has served two terms as county judge and district judge. The nominee for judge of the Supreme Court, Judge Campbell of Colorado Springs, repeatedly a trustee of the First Church in that city and a trustee of Colorado College, in eight years of judicial service in the county and district courts has won for himself an enviable reputation for legal acumen, the highest probity and soundness of judgment. The Republican ticket, as a whole, is probably the best that has ever been put forth in the history of the State, and it seems likely that it will succeed, though the contest will probably be close.

A new element of interest is lent to this campaign by the participation of women in it. At the city and town elections last spring women voted for the first time. But the women's vote this fall will undoubtedly be much larger. The spring elections demon-

strated amply enough that, in Colorado, at least, women want to vote. In Denver over fifty per cent. of the vote was cast by women. At Colorado Springs it was estimated that the women voters cast one-fourth more ballots than the men. At Boulder, where the State University is located, "it appeared," said the *Boulder News*, "as if every woman in town were out."

The most notable thing about the advent of equal suffrage in our State is that, once adopted, it seems as simple and natural and thoroughly reasonable and practicable as if there had never been any debates or doubts about it. The presence of women at the primaries, conventions and the polls banishes smoking, loud talk and disorder, and all goes as quietly as a church prayer meeting. In Denver, last spring, the women on election day were everywhere treated with courtesy, all the voting places were adorned with flowers and, as some one happily said, "the 'filthy pool of politics' seemed to have given place to a garden." The Republican nominee for State superintendent of public instruction, by the way, is a woman, Mrs. Peavey of the First Congregational Church in Denver.

At Colorado Springs has just been held the national convention of the Keeley leagues. Dr. Keeley was present and gave the chief address on Poisons. A letter was read from a Dr. Jones, surgeon of the Western Soldiers' Home, near Leavenworth, Kan. Dr. Jones, from his own observation and experience as a physician, in no way connected with the Keeley work, but with opportunities for observing its results upon nearly 1,200 men gathered within that home, declares, in opposition to the position taken by Dr. Buckley of the *Christian Advocate*, that not a single death nor a case of physical injury has resulted from that treatment. For the meeting of the convention a coliseum, seating about 2,500 persons, was erected upon a piece of ground leased for ten years for that purpose. It seems probable that the provision of so large an auditorium will result in the meeting of many national conventions of different organizations in Colorado Springs in years to come; no place of considerable size in America presents so many scenic attractions.

Colorado College opens with a large attendance. The bequest of \$10,000 to the Coburn Library, from its founder, Mr. N. P. Coburn of Newton, Mass., who had already given \$50,000 for the building and for books, wakens renewed appreciation of the wise liberality of that lamented friend of the college. The news that Rev. J. P. Coyle of North Adams has accepted his call to the First Church of Denver gives joy to all Congregational Colorado. He has before him a magnificent opportunity. It is a great satisfaction that this important position has been so quickly and ably filled.

PLATFORM ROBBERY.

It is strange how many persons who would never descend to the thieving of articles will filch time from their fellow-speakers on a public occasion. Such unintentional and unconscious trespassers on the rights of others should heed the words of the Central Church *Visitor* of Chelsea:

Speakers at religious meetings are notorious for their selfishness. When several men or women are engaged and each one is told just how much time he may have it is not uncommon for a speaker, unless muzzled, to take his own time and also the time of one or two speakers who are to follow. There is nothing which so effectively checks this selfishness as the ringing of a bell. The bell has already been brought into use in Y. P. S. C. E. conventions, and it is hoped the time will come when it shall be used in all our religious gatherings. The bell is educational. A speaker is often tempted to spend a half-hour in explaining what he is going to say. Many a speaker has spent all his time constructing a portico and then

The Congregationalist Services, No. 20*

An Order of Worship for Eventide

"Now God be with us for the night is closing."

{The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

INTRODUCTORY SENTENCES.

MINISTER.—Wherewith shall I come before the Lord, and bow myself before the most high God? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

God is love; and he that abideth in love abideth in God, and God abideth in him. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God.

The Lord is nigh to all that call upon him; to all that call upon him in truth.

RESPONSE. [Choir.] [This may be omitted when so desired.]

HYMN. [The congregation will rise and sing.]

Softly now the light of day.—HOLLEY.

CONFESSION.

MINISTER.—He that covereth his sins shall not prosper; But whoso confesseth and forsaketh them shall live.

MINISTER AND PEOPLE IN UNISON.—

Have mercy upon me, O God, according to thy lovingkindness.

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from my iniquity,

And cleanse me from my sin.

For I acknowledge my transgressions;

And my sin is ever before me.

Create in me a clean heart, O God;

And renew a right spirit within me.

Cast me not away from thy presence;

And take not thy holy spirit from me.

MINISTER.—O Lord open thou my lips;

PEOPLE.—And my mouth shall show forth thy praise.

The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, thou wilt not despise.

MINISTER.—Let us pray. [The following prayer, or a brief extempore prayer, may be said.]

O blessed Father, take thou full possession of our souls forever; may thy heavenly wisdom reign in our hearts, thy counsel guide us, thy strength fortify us, thy divine fear and love keep us from all evil; that having fought the good fight of faith, we may at length come off more than conquerors through him that loved us. Amen.

O God, who, in thy dear Son, Jesus Christ, didst bestow upon the world a new inspiration of pure love and compassion, grant that we, who are so often turned aside from brotherly kindness, may by thy love shed abroad in our hearts be filled with thine own goodness; that we may be made one with each other, as children of the same Father in heaven, in the spirit of charity and peace. Amen.

CHANT. [When this passage is not chanted the minister may say, "Let us unite in the Lord's Prayer." This will be repeated in unison as written below.]

Our Father, who art in heaven | hallowed | be thy | name || thy kingdom come, thy will be done on | earth, as it | is in | heaven;
Give us this | day our | daily | bread || and forgive us our trespasses, as we forgive | them that | trespass a | gainst us.
And lead us not into temptation, but de | liver | us from | evil || for thine is the kingdom, and the power, and the | glory, for | ever. A | men.

RESPONSIVE READING.

MINISTER.—I will extol thee, my God, O King;

And I will bless thy name for ever and ever.

PEOPLE.—Every day will I bless thee;

And I will praise thy name for ever and ever.

[Here follows a portion of Ps. 145.]

ANTHEM. [Choir.] * [Or this hymn may be sung by the congregation standing.]

* Lord, Thy glory fills the heaven.—FABEN.

THE ROYAL LAW.

MINISTER.—Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment.

PEOPLE.—Lord, have mercy upon us, and incline our hearts to keep this law. And the second is like, namely this, Thou shalt love thy neighbor as thyself.

Lord, have mercy upon us, and incline our hearts to keep this law.

[Here follow New Testament passages with suitable responses.]

RESPONSE. [Choir.] [This may be omitted when desired.]

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

SCRIPTURE LESSON.

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discovered there was no time left to build the house. The knowledge that the bell will ring after the lapse of so many minutes curbs this portico-building propensity. There are other speakers who, after they have said a thing, like to go back and say it over again. Unless checked they will repeat it a dozen times. For this rhetorical disease there is nothing like a bell. It is rather disconcerting to a speaker to have a bell speak right out in meeting, but it is salutary discipline and just the discipline which the average public speaker needs. That was sound advice which a distinguished preacher once gave to some young men preparing for the ministry: "After you have written your sermon cut off the head and the tail and give your people the meat."

Christ never suffered sentimentalisms to pass without a matter-of-fact testing of his were worth and what they meant.—Robertson.

To Whom it May Concern:

The present strike of the Garment Workers of Boston against what is termed the "sweating system" has been widely heralded and is naturally creating much discussion and comment.

The "sweating system" comes into operation where the clothing merchant sublets the working of his garments to a third party or middleman, known as a contractor.

This method of manufacturing is responsible for the evils of the "sweating system," including starvation wages, unhealthy workrooms, with all the attendant evils to the workers and danger to the purchaser of clothing made under such conditions. The only permanent remedy for such grievances is to abolish the contractor and have each merchant attend directly to the manufacture of the clothing he puts upon the market.

The employés of the firm of Macullar, Parker & Company are employed directly by the firm, have no go-between to eat up or appropriate any of their earnings, have always been treated most fairly and considerately by their employers, and are in possession of specially constructed workrooms on the premises, where every appliance conducive to good sanitary conditions is in operation.

As we realize that much injury may accrue to our employers because these facts may not be generally known, and that we ourselves may thereby suffer loss, we take this means of informing the public of how matters stand. Macullar, Parker & Company are the only firm in New England who directly employ all their own garment makers and manufacture all the goods upon their own premises by skilled, fair-paid workmen and women. For that reason we are among the very rare members of the trade who are not on strike for better conditions.

Signed,

Thos. A. Owens.	Wm. D. Goff, Jr.
J. G. Morton.	Annie M. Irving.
Mary E. Fitzgerald.	Dora Hull Smith.
Timothy Connor.	Mary Downing.
J. T. Benson.	Geo. A. Wood.
Cornelius Keating.	J. McCarthy.
Laura J. Carr.	Julia Bellotti.

Lizzie V. Wallace.

In behalf of the employés.

BOSTON, MASS., Sept. 26, 1894.

HYMN. [The congregation will rise and sing.]

Jesus, lover of my soul.—MARTYN.

PRAYER. [By the minister.]

RESPONSE OR ANTHEM. [Choir.] * [Or the following hymn may be sung by the congregation seated.]

* Art thou weary, art thou languid.—STEPHANOS.

ADDRESS OR SERMON.

HYMN. [The congregation will rise and sing.]

Now the day is over.—MERRILL.

PRAYER AND BENEDICTION. [The congregation seated and bowing down.]

MINISTER.—Let us pray. [A brief extempore prayer, or the following prayer of St. Chrysostom, may be said by the minister.]

Almighty God, who hast given us grace at this time, with one accord to make our common supplication unto thee; and dost promise that where two or three are gathered together in thy name, thou wilt grant their requests, fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting.

Now the Lord of peace himself give us peace at all times, in all ways. The Lord be with us all. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 ct. each. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. **EVENTIDE SERVICES**: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. **EVENTIDE SERVICES**: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National; 17-20. **EVENTIDE SERVICES**, General Worship: 17. "Abide with us"; 18. "Eternal Light of Light"; 19. "I will extol thee, my God, O King"; 20. "God be with us for the night is closing."

Address all orders, which MUST be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

EDUCATION.

—The attendance at Oberlin is considerably larger than last year. The freshman class has about 140 members.

—Princeton students have taken a noble stand against hazing, the practice being heartily condemned at a mass meeting in speeches by undergraduates and professors.

—Whitman College, Washington, is making a heroic effort to raise an endowment fund of \$150,000, upon which a gift of \$50,000 from Dr. D. K. Pearsons of Chicago is contingent. In view of the hard times and present arrearages in the salaries of the teachers it was first thought unwise to make any effort to secure so large a sum, but the friends of the institution have rallied and the outlook is quite hopeful. The retiring president, Dr. James F. Eaton, though loath to retire in this emergency, was heartily commended for his efficient services, and is succeeded by Rev. Stephen B. L. Penrose.

BIOGRAPHICAL.

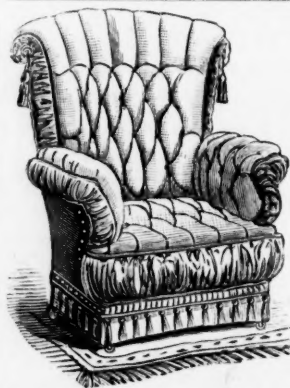
CHARLES P. ADAMS.

At the ripe age of eighty-six, after a life of singular uprightness and integrity, Mr. Adams has entered into rest. For many years an active and prosperous commission merchant in Boston, he spent the evening of his life in the quiet of his happy home in Brookline, where he died Sept. 26, enjoying the relief from care and the amenities of old age. He was buoyant and hopeful in disposition, and possessed a vein of humor which made him a cloud dispeller. He was twice married—his widow and daughter survive. He was for years an honored deacon in Union Church, Boston, and always took a keen interest in the affairs and progress of the church.

Mr. Adams was not possessed of large wealth, but nevertheless was a prince among givers. Of exceedingly simple personal habits, it was the joy of his life to scatter his income in benevolence, thus establishing the kingdom of which he was so loyal a subject. His religious life was open, manly and sincere, and while the evening shadows were gathering about him he knew in whom he believed, and with no reluctant footstep journeyed on to meet his God. "He who trusts in the promises of God," said he a few days before his death, "has the privilege of reckoning on high hopes." The world is poorer for the loss of such men, but the "memory of the just is blessed."

DEACON FREDERICK D. ALLEN.

One of the oldest, if not the oldest, member of the Old South Church, Boston, passed away last Friday. Deacon Allen was born in Mansfield, July 8, 1808. He has been for sixty-nine years engaged in business in Boston, sixty-five years of that time as a partner in a wholesale dry goods firm, and its head for fifty-five years. Since 1865 his firm has been known as Allen, Lane & Co., his associate for forty years being Hon. Jonathan A. Lane of Union Church. Mr. Allen's father was Deacon Otis Allen, and he himself has been for many years the senior deacon of the Old South Church. For six generations in direct descent members of his family have borne and honored the office of deacon. For seventy years he has been connected with the Sunday school as teacher or superintendent, and up to the time of his death he had a class of young men. He was a generous giver, always deeply interested in Christian work. As a business man and a Christian his history is a rare one, and he belongs to a generation of sterling citizens whose names are remembered and revered as having done much for the religious and civic interests of Boston. He leaves an unmarried daughter and two sons, Rev. F. B. Allen of the Episcopal City Mission and F. R. Allen, an architect, also six grandchildren and two great-grandchildren.



the last decade has produced, and there is every prospect of an enormous sale for it.

The secret of its comfort lies in two entirely different sets of springs, which are so constructed that they work either alone or in combination, making a very apotheosis of comfort.

PAINES FURNITURE CO.,

48 CANAL STREET,

{ NEAR UNION R. R. STATION. }

BOSTON.

CALENDAR.

Lake Mohonk Indian Conference, Oct. 10-12.
A. B. C. F. M., Madison, Wis., Oct. 10-13.
New England Conference of Charities, Newport, R. I., Oct. 10-13.
A. M. A., Lowell, Oct. 23-25.
Nonpartisan National W. C. T. U. Convention, Washington, Pa., Nov. 13-16.
W. C. T. U. Convention, Cleveland, Nov. 16-21.
American Historical Association, Washington, Dec. 26-28.

Fall Medicine

Is fully as important and as beneficial as Spring Medicine, for at this season there is great danger to health in the varying temperature, cold storms, malarial germs, and the prevalence of fevers and other serious diseases. All these may be avoided if the blood is kept pure, the digestion good, and the bodily health vigorous, by taking Hood's Sarsaparilla.

Hood's Sarsaparilla

"My little boy fourteen years old had a terrible scrofula bunch on his neck. A friend of mine said Hood's Sarsaparilla cured his little boy, so I procured a bottle of the medicine, and the result has been that the bunch has left his neck. It was so near the throat, that he could not have stood it much longer without relief." Mrs. I. A. Hood, 324 Thorndike Street, Lowell, Mass.

Hood's Pills are prompt and efficient. 25c.

World's Food Fair,

MECHANICS' BUILDING, BOSTON.

Monday, Oct. 1st to Saturday, Oct. 27th.

10 A. M. to 10 P. M.

Entire building filled with beautiful exhibits. Two Musical Festivals daily—Best Bands in United States. Montana's Silver Statue—World's Fair Official Exhibit. The Home Department—Cooking Lectures daily. Electric Creamery in full operation—3,000 pounds of butter made daily. Exhibits from Mid-Winter Fair, San Francisco, Cal. Russia, Japan, India, Spain and other Foreign Nations represented. Finest Exhibition ever given in this country.

Admittance, 25 Cents.

WEIRD COMFORT.

See how the world wags in a center like Boston. We present this new pattern of Comfort Rocker in the same week in which it is brought out in New York, Philadelphia and Chicago.

Half a hundred visitors have already tried it. It rocks in any direction—sideways, corner-wise, forward and back, in a circle or in the long arc of an ellipse.

It is one of the most interesting seats imaginable, and every house should contain one. Many are the adjectives it calls forth—"crazy," "fascinating," "bewildering," "delightful," "weird," etc. It is certainly the most remarkable piece of furniture that

THE BUSINESS OUTLOOK.

The money markets of the East have now passed through practically all of the season of greatest demand, and the condition of extreme ease which has prevailed ever since last December has scarcely been disturbed. It is usual for the South and West to make large drafts upon New York during August, September and part of October, the funds being needed to facilitate the movement of crops and to handle the larger volume of business always incident to the fall and approach of fall. This year the demands of the South have been fair, but those of the West have been exceedingly light. Moreover, the local demand for funds to handle the fall trade, and the exceptional demand this year to take care of the delayed movement of imported goods from bond, have been met. Both demands were disappointingly small.

Already the surplus reserves in New York and Boston are beginning to increase again. There is a small gain in cash holdings and a slight reduction of loans. That the bank reserves should continue so large, with an attending very low rate of interest on loans, indicates how thoroughly dormant is all enterprise. Only in such lines of trade as meet the absolutely necessary consumption every day of the whole people is there any activity. In such trades there is more business doing than at this period of 1893, and the prospect for continued gain is good.

It is not easy to see just how the present congestion of funds in the Eastern banking centers is to be relieved. There is no sustained demand for money in Europe. The great banks there are gorged with gold and interest rates tell of as depressed a trade there as here. It is possible that the high price of sterling exchange at this period may suggest an early drain on our money markets. This is the time when we ought to import gold, but such imports are out of the question. Looking into the future one may imagine that gold exports will become quite pronounced at times during the winter and spring unless the relations of our imports and exports of merchandise undergo a marked change.

Our export trade is reduced in volume by the very low prices prevailing, and even the low prices do not stimulate any very large movement. The imports, on the other hand, show a moderate but sustained increase, and it is only reasonable to expect a lower tariff to be followed by larger imports for some months. Add to these facts of the exports and imports the other facts that Europe distrusts our financial policy, that our national Treasury is very poor in gold, that Secretary Carlisle inspires no confidence, and we find a possible large export of gold and consequent demoralization at home which cannot prudently be ignored and which may even considerably affect the money market.

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 8, 10 A. M. Topic, Etchings of Shakespeare, the Poet or Priest. By Rev. S. B. Dunn.

BOSTON EVANGELICAL ALLIANCE, extra meeting, Bromfield Street Church, Oct. 8, 12 M. Evangelist L. F. Rowland will speak on Christianity from Boston to Rome.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

SUFFOLK SOUTH CONFERENCE, Wollaston, Oct. 17, 2.30 P. M.

THE BOSTON PRIMARY UNION will resume its sessions at Bromfield Street Church, Saturday, Oct. 6, at 2 P. M. Miss Bertha F. Vella will teach the lesson, and all teachers of primary and intermediate classes are heartily invited.

WORCESTER NORTH CONFERENCE, Phillipston, Oct. 16.

ESSEX NORTH CONFERENCE, Oct. 16, First Church, Ipswich. Topic, How to Reach the Unchurched.

WORCESTER CENTRAL CONFERENCE, Central Church, Worcester, Oct. 16.

ESSEX SOUTH CONFERENCE, Swampscott, Oct. 17.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Oct. 6, 3 P. M.

AMERICAN BOARD ANNUAL MEETING—The eighty-fifth annual meeting of the American Board will be held at Madison, Wis., beginning on Wednesday, Oct. 10, at 2 P. M.

Arrangements have been made with the hotels to receive guests at special rates from \$1.50 to \$2.00, and in boarding-houses and private families at \$1.00 per day. All who desire to avail themselves of the above rates should notify Edwin Sumner, Chairman of Committee on Hospitality.

By arrangements with the passenger associations persons attending the annual meeting of the board who pay full fare in going will be returned at one-third fare, provided a receipt is taken of the agent at the starting point where the ticket is purchased and presented to the railroad secretary at Madison for his signature. If more than one road is used in going a receipt must be taken for each ticket purchased. This certificate is essential in order to secure reduced rate on return. Tickets may be purchased three days prior to date of meeting for going, and two days after date of closing for returning, Sunday not being counted as one day.

For rates and routes from Chicago to Madison information may be obtained of Rev. A. N. Hitchcock, 151 Washington Street, Chicago.

From Boston and vicinity arrangements have been made whereby tickets may be purchased of Charles E. Swett, Business Agent of the Board, at the following rates to Madison and return:

One and one-third fare. Clerical tickets.	
From Boston.....	\$34.55
" So. Framingham.....	33.90
" Worcester.....	33.20
" Palmer.....	32.20
" Springfield.....	31.90
" Westfield.....	31.90
" Pittsfield.....	31.40

Berth in sleeping car \$5.50 additional. These tickets may be used on all trains except the two o'clock limited, commencing Oct. 6, good to return until Oct. 18. Arrangements are making to secure a party to leave Boston, Monday morning, Oct. 8, at 10.30. Choice of berths in sleeping cars may be secured by early application. Further information may be obtained by application to C. E. SWETT, 1 Somerset Street, Boston.

FALL MEETINGS.

Additions or changes should be sent as soon as possible.

California, South, Los Angeles,	Tuesday, Oct. 9.
Nebraska, Neligh,	Monday, Oct. 15.
Connecticut, South Norwalk,	Tuesday, Nov. 20.

THE tenth annual autumnal \$5.00 excursion to New York, via Hoosac Tunnel, Albany, Hudson River (day or night line) and Fall River Line, leaves, via Fitchburg Railroad, Thursday, Oct. 4. Do not miss it.

THE Larkin Soap Mfg. Co., of Buffalo, N. Y., who have been before the public a long time, and who have established a reputation for their liberality and fair dealing with their patrons, are making some astonishing offers. You will learn how to get one of them by reading their advertisement in another column.

NOTHING IS IMPOSSIBLE.—These are veritably days of progress, and no man is so bold as to dare to limit the progress of inventive ingenuity in the next decade. They are exhibiting at Paine's furniture warerooms, on Canal St., an easy-chair which is literally one of the wonders of furniture design. It is arranged so that it rocks in any direction—side, wise, cornerwise, forward and back, in a circle or in an elliptical arc. Our readers who are interested in curiosities should examine this latest marvel.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa. will send it free.

Pearl glass, pearl top, tough glass.

The Simplex Printer

100 copies of any writing or drawing in 20 minutes.



The "SIMPLEX" is the easiest, cleanest, best and cheapest copying process. Its work is an exact fac-simile of the original writing.

Requires no washing or cleaning, always ready, and will save its cost over and again in sending out notices. It costs but little (\$3 to \$50). Send for circular.

LAWTON & CO., 20 Vesey St., New York.

8% FIRST GOLD MORTGAGES City and Farm Loans. Send for References. HIGHEST SALE INTEREST. Address, YACOMA INVESTMENT CO., YACOMA, WASH.

Not a Patent Medicine.

Formula on Every Bottle.

Phosphorized

Cerebro-Spinant,
Freligh's Tonic,

For the

Brain & Nerves.

Endorsed and prescribed in the last ten years by over

40,000 Physicians.

Ask your family physician about it. He is our best testimonial. For sale by all the principal druggists.

ONE DOLLAR PER BOTTLE,

or send your address for descriptive pamphlet,

"How to Get Free Sample."

I. O. Woodruff & Co.,

Manufacturing Chemists,

106-108 Fulton St., New York City.

Financial.

Have You \$1,000

which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold?

We have such an investment, and shall cheerfully give you full particulars.

The Provident

Trust Co. 45 Milk Street, Boston, Mass.

Please mention the Congregationalist.

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of THE CHEQUE BANK of LONDON, issued for over 20 years, give TRAVELLERS the advantage of their OWN BANK ACCOUNT, in Cheques from \$1 upward, that are cashed EVERYWHERE by 15,000 Agents, and by HOTELS, SHOPS, STEAMSHIP and RAILROAD COS. Time and money saved. Send for Circular.
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Gen'l Agent, 2 Wall St., New York

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AND OTHER

Western Mortgages

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CHARLES E. GIBSON,

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7% PRINCIPAL AND INTEREST GUARANTEED
By Bonds deposited with a Trustee.
Sums of \$100 and upwards received.
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139 E. Swan St., Buffalo, N. Y.
GEORGE WADSWORTH, Pres. JOSHUA JEWETT, Treas.



A. M. Eames & Co.

MANUFACTURERS OF

Carriage

Wheels.

Light Wheels of Best Grades

a Specialty.

Wagon and Cart Wheels.

Notices and Societies.

BENEVOLENT SOCIETIES

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. J. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *FORM OF A BEQUEST.* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert the bequest, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22 Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

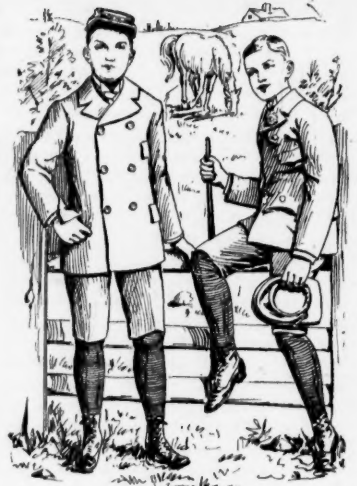
THE AMERICAN SUNDAY SCHOOL UNION, established 1874, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

BLESSING IN THORNS.

My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through suffering, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—George Matheson, D. D.

The man who seeks his religious consolations in nature—glorious as she is—and thinks he finds them must be content with a dim moral light and a low spiritual temperature. In its fullness—if it could be known—there may be moral magnificence in nature. Only in its entirety we cannot know nature, and what at present we do know leaves her to us as unmoral.—Rev. W. H. Dallinger.



OUR KNOCKABOUT

School and Play Suit for Lads.

Sizes, 4 to 16 Years.

\$5.00.

The name "KNOCKABOUT" is original with us, being our own idea and copyright, and the cloth used in the manufacture of the suits, which is made especially for us, is subjected to the most rigorous examination and test for purity of fiber, strength of weave and careful blending of its non-soiling and non-fading colors before we allow a yard of it to be cut.

The suit is substantially trimmed with tough and durable linings, threads, etc., and the seams are double-stitched and stayed with tape, rendering them impossible to rip.

The trousers are fitted with our patent "CAVALRY" or double knee, and extra pieces and buttons accompany each suit.

Our "Knockabout" suit is gotten up to resist hard and unremitting usage, and parents will find it a most satisfactory investment.

China Dinner Sets.

Never was our Dinner Set Department so full and prices so low for all grades from the low cost up to the costly decorations.

More than 40 decorated stock patterns to choose from, which can be had by the set or in the pieces wanted, and the set added to from time to time, as our stock patterns can be readily matched, an advantage appreciated by experienced housekeepers.

We have also richly decorated sets, only one of a kind, that duplicates are not to be had of.

Also rich China Course Sets, Oyster Plates, Soup Sets, Fish Sets, Roast Sets, Entrée Sets, Salad Sets, Game Sets, Pudding Sets, I. C. Sets, Dessert Sets, A. D. Coffee Sets, etc.

The above in new and price-worthy wares we invite inspection of.

The exhibit of Miss Barlow's incised Loving Cups. The Old Blue Delft Plaques. The Rosenberg-Hague Ware. Paris Porcelain Clocks. Boston Souvenir Ware, etc.

The GLASS DEPARTMENT,
The LAMP DEPARTMENT and
The ART POTTERY ROOMS have extensive exhibits.

All prices in plain figures, and we are not undersold if we know it.

Jones, McDuffee & Stratton,

China, Glass and Lamps,

120 Franklin St.

**A. SHUMAN
& CO.**

Manufacturing Clothiers.

Shuman Corner
BOSTON.

DR. STRONG'S SANITARIUM,
Saratoga Springs, N. Y.

A popular resort for health, rest, change or recreation, all the year. Elevator, electric bells, steam heat, sun-parlor and promenade on the roof; suites of rooms with baths. Dry, tonic air, Saratoga waters, Lawn Tennis, Croquet, etc. Massage, Electricity. All baths and remedial appliances. New Turkish and Russian Baths. Send for illustrated circular.

Cut this out
and
PIN IT
where
YOUR WIFE
will
See it.

THE *Shawknit* HALF-HOSE
—ARE—
NOT SO DARNABLE AS THE OTHERS
(DO NOT MISTAKE THE WORD!)

THEY WEAR A LONG TIME
BEFORE DARNING BECOMES NECESSARY.

They are the Most Durable half-hose in the market. They are also the Best-Fitting

Descriptive Price-List, FREE to any applicant

SHAW STOCKING CO., Lowell, Mass.

BOSTON MINISTERS' MEETING

Some Aids to Ministerial Success proved an attractive topic for the ministers last Monday morning, many being present to listen to the papers.

Rev. Dr. A. W. Archibald urged ministers to avail themselves of all conditions that give fullness of life. As the people are advancing rapidly in knowledge, the pulpit must work hard to keep abreast of them. Adopt Bacon's belief that reading maketh a full man, and read widely, if not with special reference to the sermon for the following Sunday. Give honest, intellectual toil, maintain studious habits, and the people will show appreciation. Keep the religious standard high, instruction as well as exhortation is needed. Secularization of the pulpit should be avoided, but if a man be filled with the spirit of Jesus Christ and Him crucified he will draw illustrations, like St. Paul, from a wide range, yet all bearing upon the deepest truth. Above all, dwell much on the mountain top alone with God in prayer, and success will follow efforts made when He comes down into the valley.

Four aids to success in the ministry were given by Rev. E. N. Hardy, who spoke from observation rather than experience. First, he advised ministers to come in contact with the laborer by knowing themselves physical exhaustion which comes from manual toil. In the second place, be able to say with Dr. C. L. Goodell that he knew who his people were, where they were and what they were. Come, thirdly, in contact with great models, either living or dead preachers, but, above all, let there be co-operation with the Holy Spirit. It has been truly said that a little man with a great gospel is worth more than a great man with a little gospel. As Christian workers we have four aids to success—a grand material, human lives to work on; the best tool to work with, the Bible; the best helper, the Holy Spirit, who stands by our side; and the grandest results to look forward to.

Rev. Dr. H. E. Barnes gave several bright suggestions as aids to success, not all of which are within reach of every one: a good wife, good health, good manners, parental piety and a reasonable amount of private financial resources. Rev. Dr. Harrington, called to Waltham, and Rev. C. L. Noyes, who is to be settled at Newton Center, were introduced and spoke a few words.

The old blue Delft ware in plaques, flagons, trays, etc., exhibited at the World's Fair, were gems in the pottery department. Jones, McDuffee & Stratton have just opened some beautiful specimens, which are on view next Miss Barlow's incised decorations in their art pottery rooms.

The earlier symptoms of dyspepsia, heartburn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla to be cured.

FROM THE REPUBLIC.

BOSTON, Sept. 9.

"Among the many advertised remedies for the cure of coughs and colds there are a great many that have no great merit. Having recently occasion to use something for the cure of a severe cold, inquiry was made among some well-known druggists in our city, and they were unanimous in the recommendation of Adamson's Botanic Cough Balsam, and say that it gives satisfaction in every case."

THE RISING SUN POLISH

FOR DURABILITY, ECONOMY AND FOR GENERAL BLACKING IS UNEQUALLED. HAS AN ANNUAL SALE OF 3,000 TONS.

WE ALSO MANUFACTURE THE **SUN PASTE STOVE POLISH** FOR AN AFTER DINNER SHINE, OR TO TOUCH UP SPOTS WITH A CLOTH. MAKES NO DUST. IN 5 & 10 CENT TIN BOXES. THE ONLY PERFECT PASTE.

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Ladies' Jackets, Mantles and Capes.

The largest collection of single garments we have ever shown, and all marked at prices in keeping with the demands of the times.

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MISSSES' AND CHILDREN'S DRESSES AND GARMENTS

—AND—

Boys' Clothing.

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CLOTH GARMENTS AND RICH FURS.

All our own manufacture and importation.

Tailor-Made Costumes A Specialty.

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39 & 45 Summer St.,
Adjoining C. F. Hovey & Co. BOSTON.

MILLER'S REFORM BOOTS AND SHOES.

For Women and Men.

Will annihilate corns, bunions, and all troubles of the feet. **Warranted Hand Made.** Need no breaking in, and recommended by our best physicians. Send for pamphlet for ordering by mail. **EDMUND W. MILLER,** 8 C Beacon St., Boston. Sold from Stock or Made to Order.

TEETH PROTECTION

Is cheaper and easier than paying a dentist.

THE **PROPHYLACTIC Tooth Brush** is the only common sense Tooth Brush ever made. As it's name implies, it is a preventive of disease. In use, follow directions. Universally approved by dentists. Sold everywhere, or 35c. by mail, postpaid. An instructive book about the teeth, free, Florence Mfg. Co., Florence, Mass.

Miss Fin-de-siecle

is always well dressed; her skirt edges never look ragged. She uses the



"S. H. & M."

First Quality Bias Velveteen Skirt Bindings

that last as long as the skirt.

Look for "S. H. & M." First Quality on the label of every bolt you buy.

Accept no substitute.

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In Practical Use, Fine Finish, Durability, Perfection in Every Detail, it has no equal.

ONLY BEST WORKMANSHIP AND MATERIAL EMPLOYED.

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"BOSTON HEATER"

gives powerful and even heat, free from gas and dust, with less fuel than by other methods. Used for warm air only or in combination with hot water.

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RUBIFOAM FOR THE TEETH

is absolutely perfect. It is delicious in use. It gives strength to the gums, stops decay, and destroys that extreme sensitiveness that causes suffering. Rubifoam is your friend. It's a perfect liquid dentifrice.

25 cents. All Druggists.

Sample vial free. Address

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PAIN AND MISERY AYER'S SARSAPARILLA Cures Rheumatism.



"About 8 years ago, I suffered from what the doctors called rheumatism. Nobody knows the pain and misery which I had to endure and which clung to me in spite of the medicines prescribed. At last, I began taking Ayer's Sarsaparilla. After a short time, the pains ceased. I continued the use of the Sarsaparilla for a whole year, until the rheumatism entirely disappeared." — JAMES WAY, proprietor of livery stable, Roseville, Cal.

Ayer's The Sarsaparilla

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AT THE WORLD'S FAIR



DIRECTIONS for using CREAM BALM—Apply a particle of the Balm well up into the nostrils. After a moment draw strong breath through the nose. Use three times a day, after meals preferred, and before retiring.

ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 30 cents at Druggists or by mail. ELY BROTHERS, 36 Warren Street, New York.

DYSPEPSIA FLOUR.

Also Special Dietetic Food, Barley Crystals, and Patent Biscuits, Cakes and Pastry Flour. Unrivalled in America or Europe. Pamphlets and Baking Samples Free. Write Farwell & Whittier, Whittier, N. Y., U.S.A.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Organ for Sale at a low price, Mason & Hamlin, seven stops and two knee swells. Suitable for small church or chapel. "Organ," P. O. Box 294, Wellesley, Mass.

Purchaser Wanted for an English mantel clock nearly 300 years old, striking hour and quarter-hour, repeating, self-adjusting, rare in its time—now probably the only one in this country. Address W. S., 100 Court Street, Rochester, N. Y.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Marriages.

(The charge for marriage notices is twenty-five cents.)

HERRICK—ROOT—In Winchester, Sept. 26, by Rev. G. H. Gutterston, Rev. David S. Horlick and Dancy T. M. Root, both missionaries to India.
McKINLEY—KIRSTON—In Clinton, Io., Rev. Charles E. McKinley of Yarmouth, Me., and Fanny Louise Kirston of Clinton, Io.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DAKIN—In North Sudbury, Sept. 13, Jonathan C. Dakin aged 74 yrs., 4 mos.

FOWLER—In Lebanon, Ct., Col. Anson Fowler, a prominent member of the Congregational church, aged 91 yrs.

JENNESS—In Beverly, Aug. 23, from injuries received by a fall, Francis Jenness, aged 82 yrs., 7 mos. Mr. Jenness was for twenty-nine years a deacon in the Second Congregational Church and for nearly forty years superintendent of its Sunday school. He was loved and respected by all who knew him, whose strong influence for goodness and truth will long be felt in the community in which he lived.

PARKER—In Oakham, Sept. 23, suddenly, Rev. William W. Parker, formerly of West Boylston, aged 70 yrs. Mr. Parker had held pastorates in Williamsburg, Groton, West Boylston and elsewhere.

PERKINS—In Saco, Me., Sept. 19, Arabella Perkins, formerly of Kennebunkport, aged 81 yrs.

REYNOLDS—In Concord, Sept. 30, Rev. Grindall Reynolds, D. D., aged 71 yrs., 9 mos. Dr. Reynolds was a prominent and highly honored Unitarian and for the past twelve years has been secretary of the American Unitarian Association.

UNDERHILL—In Chelsea, Sept. 29, John Jay Underhill, teller in the Tremont National Bank, Boston, a deacon of the First Church for many years and a widely esteemed citizen, aged 58 yrs., 9 mos.

WHITIN—In Southampton, L. I., Sept. 12, Charles Pinckney Whittier (Yale '67), only son of Lewis Frederick and Lucy Morgan Whittin, in the nineteenth year of his age.

LUTHER PRESCOTT HUBBARD.

Mr. Hubbard was born in Hollis, N. H., June 30, 1808, and died in Greenwich, Ct., Sept. 18, 1894. His life ended, after a brief illness, in the peace and triumph of a well-grounded Christian faith. He had been for forty years the secretary of the New England Society of New York and for thirty-one years the financial agent of the American Seamen's Friend Society.

Mr. Hubbard united with the old Light Street Presbyterian Church of New York in 1831, in the pastorate of Dr. Samuel H. Cox. For the past thirty-five years he had resided in Greenwich and wrought faithfully in the Master's service as a member of the Second Congregational Church. In its standing committee and as church treasurer he labored with rare wisdom and fidelity in all forms of Christian work, especially in relation to missions and temperance. Never was there a more loyal church member and seldom has a church possessed the support and example of a more absolutely upright and devout Christian man. Devotion to what he believed his duty was one of Mr. Hubbard's most marked characteristics, while his perception of duty was remarkably intelligent and symmetrical and his spirit so kindly and courteous that his strong convictions, though boldly set forth, could not wound or irritate.

His funeral was conducted by his pastor, Rev. Russell T. Hall, D. D., and another resident pastor, assisted by Rev. Dr. Sill of the American Seamen's Friend Society, Dr. Choate of the Home Missionary Society, and his lifelong friend, Rev. L. H. Angier, D. D., and was attended by a large assemblage of sorrowing friends. Most fitting of such a man was the glorious autumn day when he was laid to rest beneath the shadow of the noble church he loved so well.

Mr. Hubbard was a widow, three sons and a daughter.

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"CHAUTAUQUA" RECLINING CHAIR FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.
IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER. BACK, THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, — — — \$10.00! YOU GET ALL FOR \$10.00.
CHAIR, WORTH AT RETAIL, — 10.00! TRIAL: IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.
See Congregationalist, Sept. 27. **THE LARKIN SOAP MFG. CO., BUFFALO, N.Y.**

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In the Early Days

of cod-liver oil its use was limited to easing those far advanced in consumption. Science soon discovered in it the *prevention* and *cure* of consumption.



Scott's Emulsion

of cod-liver oil with Hypophosphites of lime and soda has rendered the oil more effective, easy of digestion and pleasant to the taste.

Prepared by Scott & Bowne, N. Y. All druggists.

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OF JUSTICE and its gold base exhibited at the World's Fair are cleaned and polished with

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EXCLUSIVELY. This statue represents the greatest value in precious metals ever combined in one piece.

Trial quantity for the asking. It's sold everywhere.

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WEEKLY REGISTER.

Calls.

REMAN, Albert M., Corning, Io., to Blair, Neb.
BROOKSHIRE, W. H., to Winthrop, N. Y. Accepts, and has begun work.
BRUNDIDGE, Hiram A., Altoona, Kan., to Valeda. Accepts.
COKELY, Benjamin F., Southbury, Ct., to Union Ch., Galesburg, Ill. Accepts.
DAVIS, Oscar F., late president of Salt Lake College, to Chiltonville Ch., Plymouth, Mass. Accepts.
DEMOIT, George C., Richmond, Me., to Sanford.
DICKINSON, Charles H., West Haven, Ct., to Canandaigua, N. Y.
FRENCH, H. H. (Meth), Minneapolis, Minn., to First Ch., Malden, Mass.
HARRINGTON, Charles E., Concord, N. H., accepts call to Waltham, Mass.
JENKINS, David T., Hankinson, N. D., to remain another year. Declines.
KETCHAM, Henry, Bridgeport, Ct., declines call to permanent pastorate of West End Ch., and closes his work there Nov. 1.
MILLER, J. Wood, Morton, Ill., to Melvin. Accepts.
PAYNE, William B., Gowrie, Io., to Victor.
PENROSE, Stephen B. L., Dayton, Wn., to presidency of Whitman College, Waila Walla.
SAFFORD, Albert W., Rock Falls, Ill., to Bowmanville Ch., Chicago.
STROUTH, Francis A., Greene, N. Y., to Clinton Ave. Ch., Albany. Accepts, and begins work Nov. 1.
TROWER, William G., Brownston, Minn., to Hutchinson.

Ordinations and Installations.

BEARD, Reuben A., i. Pilgrim Ch., Nashua, N. H., Sept. 25. Sermon, Rev. E. L. Clark, D. D.; other parts, Rev. Drs. T. E. Clogg, Nehemiah Boynton, Cyrus Richardson, Smith Baker and Rev. V. N. Vergin.
BOOTHBY, Clayton D., o. and i. Thomaston, Me., Sept. 25. Sermon, Rev. D. M. Pratt; other parts, Prof. C. A. Rockwith, D. D., Rev. Messrs. O. W. Folsom, E. M. Kenison, H. J. Wells.
BRECK, Charles A., o. Strong, Me., Sept. 25. Sermon, Rev. C. L. Noyes; other parts, Rev. Messrs. O. D. Sewall, E. R. Stearns, Amos Reddon, W. W. Ranney, E. R. Smith.
EVANS, William L., o. Pilgrim Ch., Plymouth, Pa., Sept. 3.
FISHER, Jesse L., o. Verdun, Neb., Sept. 26. Sermon, Rev. Lewis Gregory; other parts, Rev. Messrs. Harmon Gross, A. F. Newell, John Doane.
HARDY, Owen E., o. and i. Lyndeboro, N. H., Oct. 2. Sermon, Prof. J. W. Churchill; other parts, Rev. Messrs. A. J. McGown, G. F. Merriam and Cyrus Richardson, D. D.
HERRICK, David S., o. Newton, Mass., Sept. 25, as a missionary to Southern India. Parts, Rev. Drs. E. B. Webb, N. G. Clark, J. L. Barton, G. H. Gutterston, G. E. Martin, Wolcott Calkins.
NICHOLS, Jesse G., o. Hamilton, Mass., Sept. 13. Sermon, Prof. E. Y. Hincks; other parts, Rev. Messrs. Temple Cutler, T. Frank Waters, J. C. Alvord, De Witt S. Clark, Edward Constant.
REMELE, William A., o. East Poultney, Vt., Sept. 28. Sermon, Rev. G. W. Phillips, D. D.; other parts, Rev. Messrs. W. L. Noyes, C. L. Smith, H. L. Bailey.
TAYLOR, Livingston L., i. Plymouth Ch., Cleveland, O., Sept. 27. Sermon, Rev. W. R. Taylor, D. D.; other parts, Rev. Drs. Graham Taylor, C. F. Thwing, W. G. Balantine, H. M. Ladd, H. A. Schaulfer and Rev. C. S. Mills.

Resignations.

ANDRIDGE, Andrew A., Sturgeon Bay, Wis.
BASCOM, George S., Dwight, N. D.
BINDER, George J., Oleander, Cal., on account of ill health.
BREED, Reuben L., Pilgrim Ch., Detroit, Mich., to be assistant pastor at South Chicago, Ill., with opportunity for postgraduate study at Chicago University.
BREM, William E., Downs, Kan., withdraws resignation.
CLARK, William J., Lamolite, Ill.
DOYLE, Amos A., New Rockford, N. D., to seek a milder climate.
FLINT, William H., Saranac, Mich., to attend Detroit Medical College.
HAYNES, Charles W., Highland and Hartland, Mich.
HOYT, Henry N., Oak Park, Ill., to accept call to First Ch., Sacramento, Cal.
KREP, Elsha A., Merrimack, N. H., to take effect Dec. 1.
LINCOLN, George E., Riverton, Ct.
MACKAY, D. Sage, St. Albans, Vt., to accept call to Reformed Ch., Newark, N. J.
MILLER, William, Buckingham, Ct.
MOSES, Albert C., Shopiere, Wis.
PENNING, Andrew O., Garnett, Kan., withdraws resignation.
ROSS, William H., Kendall, Mich.
TEBBETS, Arthur H., Plymouth Ch., Fargo, N. D.
TOTTEN, Matthew J., Harwood, N. D., to accept call to Rose Valley.
WILLIAMS, Edward M., Groton, Ct., to accept call to Yankton, S. D.

Dismissals.

BRICKETT, Harry L., Lynnfield, Mass., Sept. 27.

Churches Organized.

ALPINE, Cal., recognized Sept. 11.
BUFFALO, N. Y., Fitch Memorial Ch., Sept. 16. Thirteen members.
CONEWAGO VALLEY, N. Y., Sept. 25. Seven members.
LEMON GROVE, Cal., Sept. 11. Twelve members.
OREOCK, Minn. Ten members.
RED OAK, Io., South Side Ch. Sixteen members. Mrs. Lena Perigrew was o. dained pastor.
WILKESBARRE, Pa., Third Ch., Sept. 12. Twenty-seven members. Under leadership of Mr. E. G. Heal.

Miscellaneous.

HABB, Thomas E., and wife, Holden, Mass., were given a reception by the congregation in celebration of their twenty-fifth wedding anniversary and were presented with a gift of silver dollars.
BISSELL, Henry M., and wife, who have been spending their vacation in Oberlin, have returned to mission work in Puerto, Mexico.
GARDNER, Theodore Y., secretary of the Education Society, has removed his office from Cleveland to Elyria.
GRANT, John H., pastor's assistant in the church in Rutland, Vt., has gone to Yale Divinity School for a year's study.
MARTIN, Joel, has been appointed general missionary among the mining and lumber camps of Northern Michigan, to work under the S. S. and F. S. and the State H. M. S. He is already on the ground.
MERRILL, James G., will serve as pastor in the church in Scarborough, in connection with his work on the Christian Mirror.
MERRILL, John E., who has been supplying Olivet Ch., St. Paul, Minn., has returned to Hartford Seminary.
PERRY, Truman S., formerly of Limerick, Me., has returned to his winter work under the A. M. A. in Winter Park, Fla., after a visit in Maine.

SUPREME over pain, strikes the root—Pond's Extract. Refuse adulterated substitutes like counterfeit money.

OH! FOR STRONG NERVES.

What Does That Dreadful Feeling Mean?

That Tired and Exhausted Feeling Means More Than You Think.

The nervous system is fearfully delicate. It is easily deranged, and when it is, beware. The symptoms are debility, tired feeling, inability for much work, trembling, anxiety, depression of mind, nervousness and often sleeplessness and dull feeling head in the morning.

These lead to nervous prostration, paralysis or insanity. You run a terrible risk in neglecting any of these symptoms. You can be cured now. If you neglect yourself you may become a hopeless wreck, as Mrs W. A. Tinkham, of Stowe, Vt., did. She writes the following about herself:

"About six months ago I found myself in an extreme nervous condition. This had been gradually growing upon me for several years and I cannot tell what I suffered, it was beyond description. I got no rest or sleep nights and my work was done in constant agony. I imagined there was some impending evil constantly hanging over me and could not rid myself of the idea that insanity was in store for me. I knew better than to do lots of things that I did but could not help it.

"I was indeed a wreck and was on the point of giving up in despair. I employed physicians who did me no good and my condition continually grew worse.



MRS. W. A. TINKHAM.

"Finally a friend advised me to try Dr. Greene's Nervura blood and nerve remedy. I commenced taking it and before using the first bottle up there was decided improvement. I have now used most three bottles and am entirely cured of all my troubles.

"I sleep well and my work is easily and comfortably done. In fact, I do all my work for a large family, which I was unable to do before and have not done for five years before taking Dr. Greene's Nervura blood and nerve remedy.

"I attribute my cure entirely to this wonderful medicine and most cordially recommend it to all mankind. Please publish this letter for the good of others."

There are countless numbers of persons in different stages of nervous complaints. They are not sick, but are just out of order, have weak nerves and tired bodies. You are one of them and you need Dr. Greene's Nervura blood and nerve remedy. It cures all such diseases quickly and permanently. Try it, and feel your nerves grow strong and your health return.

It is the discovery of Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter.

"Disfigured For Life"



Is the despairing cry of thousands afflicted with unsightly skin diseases. Do you realize what this disfiguration means to sensitive souls? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when

Doctors fail, standard remedies fail, And nostrums prove worse than useless? Skin diseases are most obstinate to cure. CUTICURA REMEDIES Have earned the title Skin Specifics. Because for years they have met with most remarkable success. There are cases that they cannot cure, but they are few indeed. It is no long-drawn-out expensive experiment. 25 cents invested in CUTICURA SOAP Will prove more than we dare claim. In short CUTICURA WORKS WONDERS, And its cures are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. PUTTER DRUG AND CHEM. CO'Y., Sole Proprietors, Boston. "How to Cure Every Skin Disease," free.

Grand National Prize at Paris, of 16,600 francs to T. LAROCHE.

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HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious remedy. London Lancet.

For Stomach affections, Loss of Appetite, Mental Depression, Poor blood, Fever and Ague, Retarded Convalescence.

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DEAFNESS
And HEAD NOISES relieved by using

Wilson's Common Sense Ear Drums. New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.

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Mention this Paper. LOUISVILLE, KY.

LEWIS' 98% LYE
POWDERED AND PERFUMED (PATENTED)

The strongest and purest Lye made. Unlike other Lye, it being a fine powder and packed in a can with removable lid, the contents are always ready for use. Will make the best perfumed Hard Soap in 20 minutes without boiling. It is the best for cleansing walls, pipes, disinfecting sinks, closets, washing bottles, paints, trees, etc.

PENNA. SALT MFG CO.
Gen. Agts., Phila., Pa.

U. S. Census for one year, 1880, reports
35,607 Deaths from Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife. We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment. Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **DRS. W. E. BROWN & SON, North Adams, Mass.**

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Baking Powder

Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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No. 20.

"God be with us for the night is closing."

100 Copies of One Number, 60 cents.

Also 19 OTHER SERVICES.

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"A Word to the Wise is —"



A LITTLE HIGHER IN PRICE, BUT—!

We invite Housekeepers to insist upon being supplied with the

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Sold by the Better Grocers.

DEMAND POND'S EXTRACT. AVOID ALL IMITATIONS.



FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER.

**USE
POND'S
EXTRACT
IT WILL CURE.**

FOR
Rheumatism
Chilblains
Sore Throat
Hoarseness
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Earache
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Soreness
Wounds
Bruises
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Colds
Piles and
ALL PAIN

IVORY SOAP



BEST FOR SHIRTS.

THE PROCTER & GAMBLE CO., CINTL.